

The Improvement Era *June 1958*

ERA



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Exploring the Universe

by Dr. Franklin S. Harris, Jr.

A C S Figures

From questions mailed to the 64,606 members of the American Chemical Society, it was found that 42 percent have doctorate degrees, 19 percent master's degrees, and only three percent no college degrees. Industrial employment uses 79 percent of the chemists, government agencies 8, and teaching 12. In 1955 the median salary for beginners was $435.00 a month and for 20 years experience $763.00. The best-paid chemists are those in technical administration, followed by industrial research, college and university teaching, analysis and testing, with secondary teachers last.

New Tool for Medical Diagnosis



A small tablet-sized radio transmitter called an endoradiosonde can be swallowed and will send internal temperature and pressure information as it goes through the gastro-intestinal tract. A powdered iron core is used to measure the pressure, and a transistor the temperature; both measurements are transmitted on a 400-kilocycle frequency. This new tool for medical diagnosis and physiological studies was developed in Sweden, and a similar one has been developed in the United States.

■

Our knowledge is the amassed thought and experience of innumerable minds.—Emerson



The Improvement Era, *The Voice of the Church, Volume* 61, Number 6, June 1958.

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(Note: Some of our regular Era features have been omitted from this issue because of lack of space. They include "Your Question," Joseph Fielding Smith; "Leadership Development," Sterling W. Sill; "So That's What Boys Are Made of," W. Cleon Skousen. Look for them in forthcoming issues.)

Cover—Elder Hugh B. Brown, newly sustained member of the Council of the Twelve, is our cover subject. The color photograph is the work of Hal Rumel. (See also page 392.)



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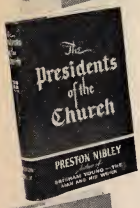
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SAFEWAY



Theology for the Space Age

by Dr. G. Homer Durham
Vice President, University of Utah

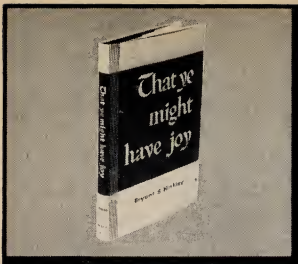
Some current literature expresses concern that sputniks have outmoded theology, and that theology must be updated and stretched to meet the space age. Such is always the difficulty with religious ideas that are based on superstition or apparent phenomena. Only when religion's basic concern is with man's ceaseless quest for truth and his unending effort to comprehend truth's unfolding, does the difficulty remove itself. Revelation of truth, as a theological principle, is truly "the rock" on which any faith finally stands. As the rockets fly upward into orbit and as man contemplates space in 1958, it is hardly necessary to change one's theology, if based on the preceding principle. The theology of Joseph Smith, Brigham Young, and Parley P. Pratt, as cases in point, is well in advance of Cape Canaveral.

Consider Joseph Smith. The God he worshiped was the Creator of numberless worlds. (Moses 1:33.) "And there are many kingdoms; for there is no *space* in which there is no kingdom." (D & C 88:37.) There have been many worlds in the past, now vanished (Moses 1:35); "And as one earth shall pass away, and the heavens thereof, even so shall another come." (*Ibid.*, 1:38.)

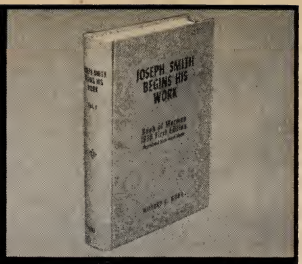
". . . the sun, moon, or stars—All the times of their revolutions, all the appointed days, months, and years, . . . and all their glories, laws, and set time, shall be revealed. . . ." (D & C 121:30, 31.)

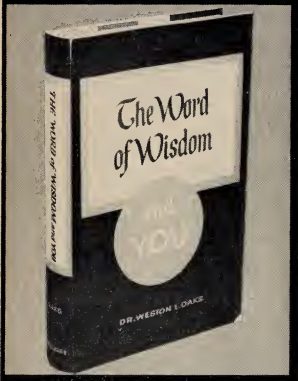
Who knows where our earth is located? In an orbit between Venus and Mars, revolving around the sun? Where is the sun and its "solar system"? Somewhere near the edge of our galaxy, which is shaped like a huge disc? Where is the disc, our galaxy? Where is the next galaxy? Where is the one next to that one? All to be "revealed," said Joseph. In the book of Abraham is some further sweep for the space-age theologian:

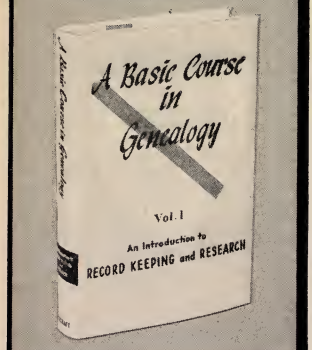
> And I saw the stars, that they were very great, and that one of them was nearest unto the throne of God; and there were many great ones which were near unto it;
> And the Lord said unto me: These are the governing ones; and the name of the great one is Kolob, because it is near unto me, for I am the Lord thy God: I have











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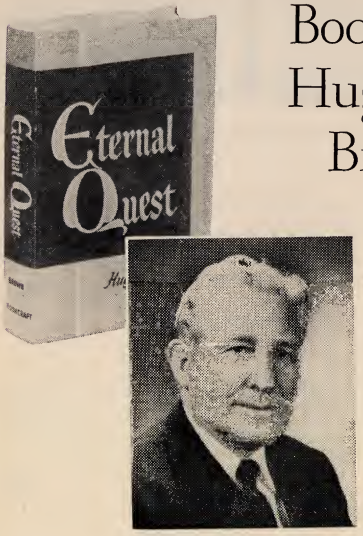
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set this one to govern all those which belong to the same order as that upon which thou standest. (Abraham 3:2-3.)

Moved by the scripture, the imaginative W. W. Phelps wrote:

If you could hie to Kolob, in the twinkling of an eye,
And then continue onward, with that same speed to fly,
D'ye think that you could ever, through all eternity,
Find out the gencration where Gods began to be?
Or see the grand beginning, where space did not extend?
Or view the last creation where Gods and matter end?
Methinks the Spirit whispers, No man has found "pure space. . . .
There is no end to matter; there is no end to space. . . ."

Brigham Young taught that "there is an eternity of matter." Further, "Astronomers estimate that there is between us and the nearest fixed star matter enough from which to organize millions of earths like this." (*Journal of Discourses* 7:2.) Again, he talked of the time

> . . . when the philosopher of the age reaches that perfection that one can waft himself to the moon or to the north star, or to any other of the fixed planets, and be there in an instant, in the same manner that Jesus did when he ascended to the Father in heaven and returned to the earth again, then we may begin to think that we know a little. (*Ibid.*, 18:260.)

In volume 14 of the same *Journal* (p. 231), Brigham spoke about life in the spirit world and the ability to move "with ease and like lightning," not only in *space* but also in *time.*

> If we want to visit Jerusalem, or this, that, or the other place—and I presume we will be permitted if we desire—there we are, looking at its streets. If we want to behold Jerusalem as it was in the days of the Savior; or if we want to see the Garden of Eden as it was when created, there we are. . . . And when there we may behold the earth as at the dawn of creation, or we may visit any city we please that exists upon its surface.

It remained for Parley P. Pratt, schooled under Joseph and Brigham, and theologian *par excellence,* to expand upon these ideas in his *Key to Theology.* In the 1855 Liverpool edition, chapter 16 is devoted to what might well be termed "theology for the space age." The chapter is entitled: "Further Remarks on Man's Physical and Intellectual Progress—Philosophy of Will, As Originating, Directing, and Controlling All Voluntary Animal Motion—Astounding Facts in Relation to the

Speed, or Velocity of Motion, As Attainable By Physical Man—Intercommunication of the Inhabitants of Different and Distant Planets." Some of the imaginative lines in this chapter might well challenge the modern astronaut. Recognizing that in the 1850's man could move "over the surface of the earth at . . . ninety miles per hour," he foresaw "wafting himself through the open firmament at the rate of, perhaps, a thousand miles an hour." "Then what?" asked Brother Parley. "Will the great, the infinite principle within him be satisfied? No. He lifts his eyes to . . . those myriads of shining orbs on high." Noting that man is "chained, imprisoned, confined here, by the operation or attraction of surrounding elements, *which man has not yet discovered the means to control,*" (as with the US Navy's first Vanguard), Parley then recollected that "the vast earth on which we dwell . . . moves through actual space at the astonishing velocity of . . . sixty-four thousand eight hundred miles per hour." If such a vast bulk "can move through space, at a rate of speed so inconceivably great," asked the Archer of Paradise, "how easily we can conceive the probability of vastly increased powers of locomotion on the part of animate bodies released from their earthly prison, quickened by superior and celestial element, dictated by an independent, inherent principle called the *will*, and urged onward by the promptings of the eternal, infinite mind and affections, in their aspirations for knowledge and enjoyment. . . . The science of geography will then be extended to millions of worlds. . . . Vast systems of suns and their attendant worlds on which the eyes of Adam's race, in their rudimental sphere, have never gazed, will then be contemplated, circumscribed, weighed in the balance of human thought. . . . (Pp. 149-157.)

Life magazine, in an editorial "Space, History and God" (April 7, 1958), commented on the ARPA (Advanced Research Projects Agency of the United States) design to plan "lunar probes" and later "human planetary exploration." Both religion and science, said *Life*, "seem to be somewhat better prepared for it than they were for some great intellectual turning points in man's past." Compared with Columbus and Galileo, Werner von Braun and





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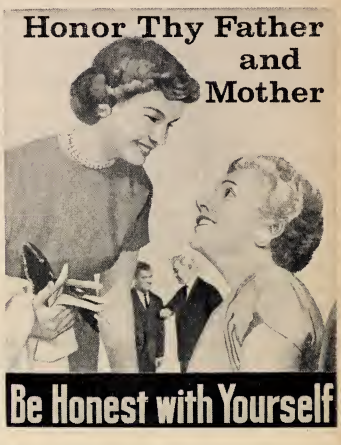
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General Medaris have been spared religious persecution. Any recanting has had to square with the stubborn facts of weights, volumes, fuels, materials, electric circuits, and pressures; and not with superstitions about a flat earth or a turtle-like universe. Perhaps there is greater hope in this element of the space age, namely the slow acceptance of truth and the growth of tolerance and understanding, than there is in the fact of putting a satellite into orbit. In any event there is available ample theology, whose sweep and scope is well beyond the orbit of Sputnik I, Sputnik II, Explorer I, or Vanguard in these times.

-

Be Honest With Yourself



The word *honor* is one of the richest in the language. It implies "esteem," "reverence," "respect," "courtesy," "integrity," "purity," "chastity" —and much more.

"To honor" also requires obedience—to obey and respect those we would honor.

The commandment "Honour thy father and thy mother" encompasses all of these and it promises much for obedience. Paul called it "the first commandment with a *promise.*" And what a promise, as we shall see!

But first there's your part to be done, young men and young women of the Church.

Let's begin with the little things. How long has it been, you teenaged daughter, since you took your mother in your arms and thanked her for life and the countless kind deeds she has performed for you since birth?

Or you, son, when did you last thank Dad for food, clothing, home, education, the use of his car, and wise counsel?

Do you, our sons and daughters, honor your parents in your choice of good companions, in your seen and unseen conduct, in church attendance, in the sharing of home work, in self-improvement, in keeping the faith?

These are the daily ways you can please and honor parents.

And what are the rewards for honoring them?

First, there's joy and inward satisfaction for you. These blessings come automatically. Then there's the Lord's special promise that you will "live long on the earth" and that "it may go well with you."

What a promise, what a prospect! To do less than to obey this commandment, to receive less in return, would be to deprive yourself of one of the richest experiences in life.

BE HONEST WITH YOURSELF



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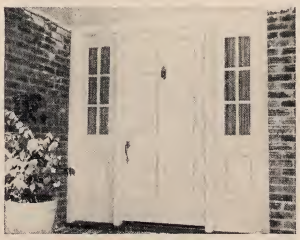
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Note: Elder Harold B. Lee of the Council of the Twelve spoke on the "Church of the Air" of the Columbia Broadcasting System. His address, as well as the addresses given at the priesthood session of the conference, will be found in the Conference Report pamphlet.

INDIAN MORNING

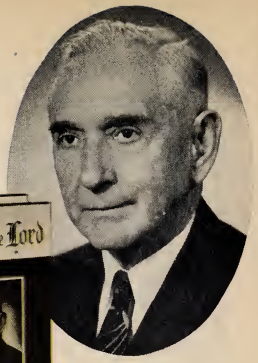
by Margaret Grahame Collins

The desert air about me seems to speak
Of ancient ones who passed here. I can feel
The Navajo sun's warm fingers on my cheek,
The Paiute sand's soft blanket at my heel.
The sky is like a polished turquoise stone
On hammered silver clouds in bracelet form.
The arrowhead hills are quartz, chipped white as bone,
And tribal drums beat low in summer storm.
The war-coup feather, ocotillo, stands
In proud defiance on a sun-baked slope.
A Comanche whirlwind made of blowing sands
Is a hunting party after antelope.
And listening, I can hear a thin war-cry,
Borne on Apache years that gallop by.

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by Dr. Adam S. Bennion



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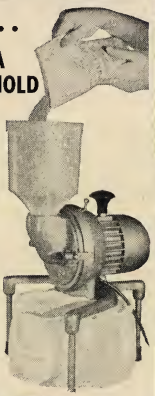
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The Church Moves On

March 1958

24 The annual all-Church senior basketball tournament began in the George Albert Smith field house on the campus of Brigham Young University, Provo. Thirty-two teams played in the tournament this year, representing wards in Canada and western United States.

28 The First Presidency announced the appointment of Elder Samuel R. Carpenter as president of the Central States Mission. He succeeds President Alvin R. Dyer. President Carpenter resides in Washington, D. C., and is a former member of the presidency of the Washington Stake. He is a native of Evanston, Wyoming, and was reared in Vernal, Utah. He served as a missionary in Holland. He and his wife, Kathleen Romney Carpenter, are the parents of three children: Craig, a student at BYU; John, serving a mission in Finland; and Kathleen, a high school student. Mrs. Carpenter and Kathleen will accompany him on this mission.

29 American Fork Ninth Ward won the all-Church senior basketball tournament by defeating Mesa Tenth Ward (Arizona) by a score of 52-50 in a double-overtime, sudden-death game before some fifty-five hundred fans at the George Albert Smith field house, Brigham Young University campus. Mesa Tenth gained second place in the tournament. Lomita (California) Ward placed third, Ogden Twenty-ninth, fourth; Grantsville Second, fifth; Sugar City (Idaho), sixth and consolation; South Jordan, seventh; Monument Park West Fifth, eighth; Grayson, ninth; and Richfield Fifth, tenth.

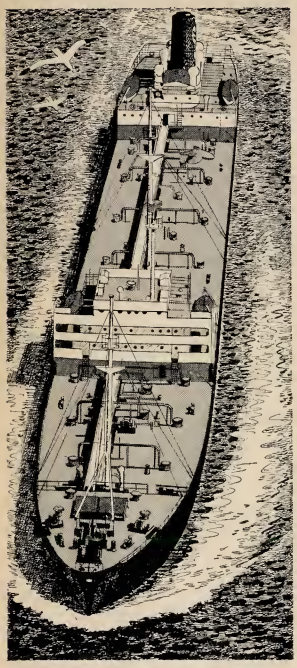
College Ward, whose membership is made up of students attending Eastern Arizona Junior College, Thatcher, Arizona, won the basketball tournament for the college wards, held at the George Albert Smith field house. They defeated Utah State University Second Ward, in the four-team tournament. There are about forty wards for college students now organized in the Church.

30 Elder Delbert L. Stapley of the Council of the Twelve dedicated the combination chapel and stake house of the Spencer-Spencer Second Ward, Oquirrh (Utah) Stake.

"We Would See Jesus" was the title of the radio address on the "Faith in Action" series of the National Broadcasting Company, delivered by Elder Sterling W. Sill, Assistant to the Council of the Twelve.

Elder William B. Martin sustained as president of the Oquirrh (Utah) Stake, with Elders Carl E. Pettersson and Howard Lanier as his counselors. They succeed President James Franklin Peel and his counselors, Elders Omer E. Hall and Maurice A. Tuttle.

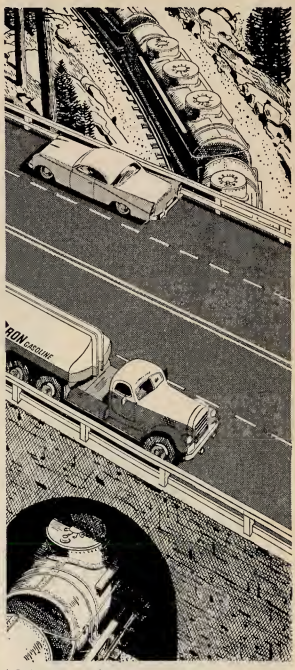
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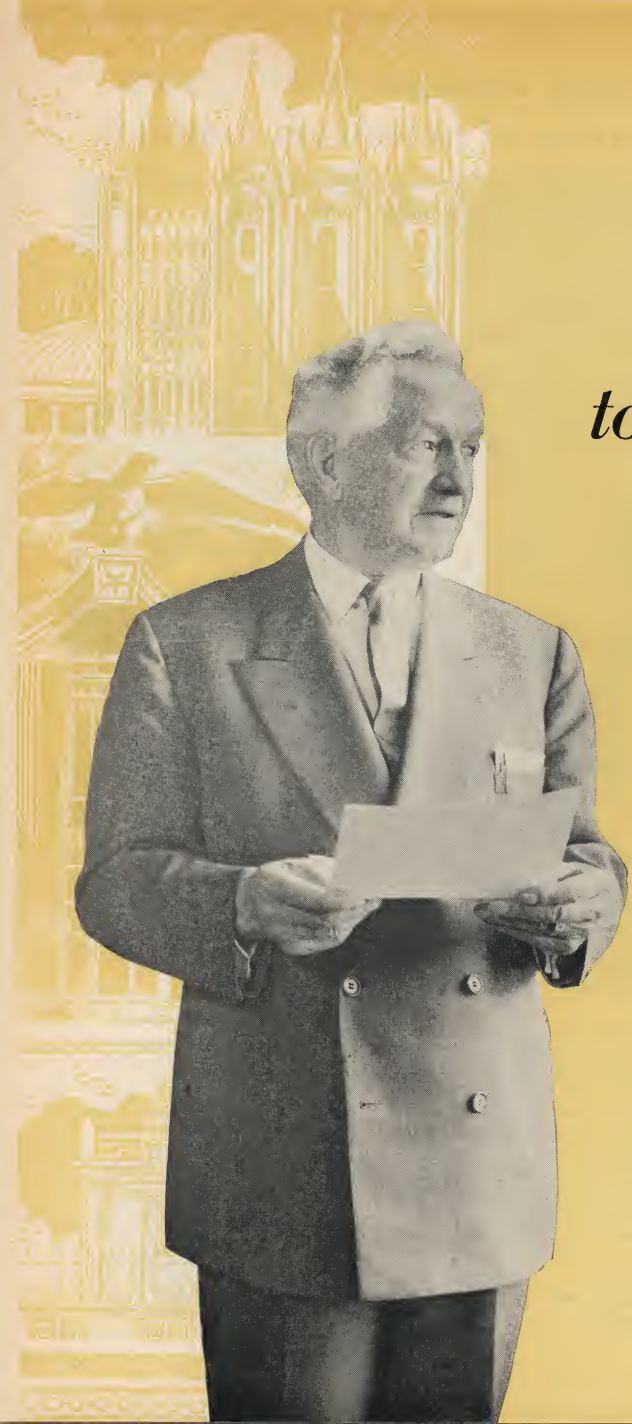
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by President David O. McKay

to the Youth

We are living in perilous times but let us hope that they may be to you, the youth of the present generation, as the fiery furnace that consumes the dross but purifies the gold.

The leadership demanded of youth today is not attained by chance nor fostered by indulgence. It demands careful preparation—a preparation that should be constantly impregnated, if you please, by the sweet spirit of four loyalties.

Loyalty to self—by conserving physical strength and youthful vigor.

Loyalty to parents—Our debt to our parents is unpayable except in one way—and that is in emulating their ideals, thus bringing joy to them in their old age and satisfaction to those who have gone before in seeing that we keep ourselves clean and wholesome.

Loyalty to country—A great writer has said that "The destiny of any nation at any given time depends upon the opinions of its young men under five and twenty."

Loyalty to God and truth—Our belief in equality and brotherhood is a Christian heritage, and it fades out of the picture when Christian belief is forgotten. We have to educate the race to realize that no man is unwanted, that every soul is unique and has a life to live made up of momentous choices which will make or mar his own life and the life of the community and of the world.

of the Church . . .

To cherish these loyalties, to make popular these ideals, the world needs men and women of unimpeachable character.

The future is yours to make or to mar as you choose. Youth—conviction—courage—is a combination potentially capable of determining the kind of world we shall live in. Though not the wisest, youth is the best, the most radiant time of life.

Young men and young women, the future awaits you! It is yours!

. . . and to their Leaders

To help guide the youth at their critical time of life is one of the mightiest and best missions given to you mature members of the Church.

There are three fundamental steps to take if we would win young men and young women. The first is to become acquainted with them, to know them.

The second step is the power of personality. We must let them know that we are interested in them. Let them feel our heart-touch. Only a warm heart can kindle warmth in another. Young people sometimes are suspicious of people around them. Other youths get the idea that they are not wanted. The kind hand or the loving arm awakens confidence. Our own experience bears ample evidence of the value of personal companionship.

The third step is activity. We shall never accomplish the great objectives that are before us until we realize that every boy and girl must have something to do.

It has been estimated that about sixty percent of a young person's time, during his first eighteen years, is spent in the home, in sleep, and in school. That leaves forty percent of his life to be spent outside these influences. I ask you guardians of youth, what are you doing to direct his efforts during that forty percent of his life in which he is left alone to be himself?

From all parts of the country come reports that youth is the criminal age. A preponderant part of our criminals are said to be between seventeen and twenty-five.

It seems that the Lord anticipated just such conditions as these, and he placed in the Church organizations for the purpose of saving the youth from the badlands of immorality and indifference towards religious things, saving them from disbelief in God, saving them from irreverence.

Do not condemn the young men and women; just find out what they would like to do and what they can do, because as soon as they begin to work, they are going to be interested.

"There are no bad herbs, and there are no bad men; there are only bad cultivators." Let us be good cultivators so that the responsibility for any of the youth who are in the badlands may not rest upon our shoulders!

Hugh B. Brown of the Council

by Wendell J. Ashton

"Go on, Dutch. Go on, put your hand in that hole and pull him out!"

Blond and freckled "Dutch," only about ten and slim and agile as a whip, could hear the weasel stirring inside the hole. He and his older brother, Homer, had seen it go in. They had feverishly shoveled away the hole until they were an arm's length from the end.

"Dutch" thrust in his farm-tough hand. He tugged it out. With it came the weasel, its teeth gripping deeply into the boy's finger. Homer's quick club finished the animal.

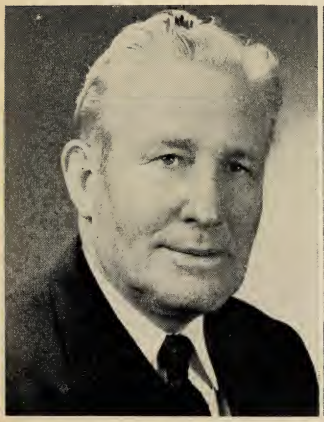
Homer and other boys from the surrounding farms called the younger brother "Dutch" not because of his courage, although he had plenty of that. Give him a challenge and he would ride a burro backwards, wrestle an enraged ram, jump off the high bridge into the murky Jordan River, or push his hand into a weasel's hole. They called him "Dutch" because of his slow and odd speech. He could not pronounce "r's" and he had trouble with "g's." He said "bed" for "bread," "dirl" for "girl," and generally distorted the English language.

Some three score and four years later, the man who had been "Dutch" the boy, stood before a pulpit approximately two miles east of the site of the family farm where he had tussled with a weasel. It was now Easter morning, April 6, 1958. The assemblage before him overflowed the great Salt Lake Tabernacle. Beyond its walls sat a television audience conservatively estimated at in excess of a million, besides an uncounted throng of radio listeners stretching across a continent and into the islands of the sea.

Elder Hugh B. Brown had been chosen a latter-day apostle of the Lord. But neither he nor his vast audience, save for a few, knew it. He stood there, arrow straight, his warrior's visage crowned by wavy silver. He lifted his voice to tell the real meaning of Easter. The message of the resurrection rolled out as if from a mighty organ. Concluding, Elder Brown, as if inspired as Isaiah of old, bore personal testimony that he knew "from the center of my heart to the ends of my fingers and toes . . . that Jesus is the Christ, the Son of the Living God."

After the meeting, Elder Brown, who had served as an Assistant to the Twelve for four and a half years, was told by President David O. McKay of his call to the apostleship. That afternoon, at the concluding session of the 128th annual general conference of the Church of Jesus Christ of Latter-day Saints, Elder Brown was sustained a member of the Twelve. Four days later he was ordained an apostle, a special witness for Christ, by President McKay.

Hugh B. Brown



Zina Card Brown



Zina B. Brown



Zola B. Hodson



of the Twelve

From the farm on the outskirts of Salt Lake City to that memorable Easter in the Tabernacle, the life of Hugh B. Brown has covered a lot of ground. He has excelled as a soldier, lawyer, businessman, teacher, and Church leader. But above all these he has been acclaimed as a preacher of righteousness, a modern Isaiah whose power has been felt across many lands, whose make-up is a rare blend of the practical and the poetic, of things of heaven and also of the good earth. Valeton's[1] description of the ancient prophet could have been written of Hugh B. Brown:

"Isaiah . . . stood with his head in the clouds, and his feet on the solid earth, with his heart in the things of eternity and with mouth and hand in the things of time. . . ."

Elder Brown, in his official duties always looks as if he had just stepped from 10 Downing Street, residence of Britain's prime minister. He is poise and dignity itself. He has mingled with the mighty of several nations. Yet he knows what it is to feel the wet tails of rats moving over a tired face in the dark, dank trenches of war. He has a warmth and humor that sinks right through a threadbare coat or the bright sweater of a college youth.

Hugh B. Brown, the statesman-missionary, has been a pillar in the broad, surging growth of the Church of Jesus Christ of Latter-day Saints in the past half century.

Today there are 258 stakes in the Church where there were 84 when he became Lethbridge (Canada) Stake president in 1921. Today there are seven stakes in the area of Granite Stake in Salt Lake City over which he presided 25 years ago. Now there are more than 30,000 converts brought into the Church a year, compared with an estimated membership of 173,500 in 1883, when he was born. There are now more than 1,488,000 Church members. He laid the cornerstone for one (New Zealand) of three temples whose walls have risen in Switzerland, England, and New Zealand during the past five years as the Church grows like Jonah's gourd across ever-widening horizons.

Elder Brown has contributed mightily to this growth, as bishop's counselor, high councilman, counselor in a stake presidency, British Mission president (twice), the Church's co-ordinator and adviser for Latter-day Saint servicemen in the United States and Great Britain during World War II, Sunday School general board member, and as a General Authority.

Hugh B. Brown was born October 24, 1883, in a red brick, single story farmhouse on Redwood Road at approximately 39th South Street in greater Salt Lake City. That area was then known as part of Granger. He was the second son and fifth of fourteen children of Homer Manley and Lydia J. Brown. Hugh was born on one of two farms his father operated. But most of his boyhood was spent on the second farm, about four miles north on Redwood Road, in an area known as Lake Breeze. Here his father operated fifteen acres of or-

(*Continued on page* 466)

See page 487 for references.

LaJune B. Munk



Mary B. Firmage



Hugh C. Brown



C. Manley Brown



Carol L. Bunker



Margaret B. Jorgenson





Teaching the Apostasy

by T. Edgar Lyon
Associate Director, LDS Institute of Religion
Salt Lake City, Utah

Conducted by the Unified Church School System

Since the very inception of the Church of Jesus Christ of Latter-day Saints, its members have been aware of the vital importance of the doctrine of "The Apostasy." As pointed out by some of the most successful missionaries of a century ago, its prime importance may be stated in this summary: "Had there been no apostasy, there would have been no need for the restoration." It is, therefore, not to be wondered at that these early missionaries of the Church spent many hours in seeking evidences to substantiate their conviction that contemporary Christianity had departed from the Apostolic Church.

There is but one basic source from which evidence may be gathered to study the apostasy which took place in the centuries following the departure of the original apostles of Jesus Christ. It is the New Testament. No one is qualified to discuss this important subject until a virtual mastery of the teachings in this volume of scripture has been attained. It records for us what its various writers reported that Jesus and his apostles both said and did in establishing congregations of Christian believers. It is, therefore, the best source on the nature of the early Christian church that we possess.

The net result of such a study of the Primitive Church should be a definite concept concerning such items as the concept of God, Christ, the Holy Ghost; the nature of man; the principles and ordinances of the gospel that were required for Church admission; and the teachings concerning such doctrines as the resurrection, Sacrament, and hope for eternal life. Once having acquired this knowledge, one is prepared to commence a comparison between that which was characteristic of the Christian Church and its professed modern counterparts. Too often our teachers waste time by attempting to teach in three areas that usually prove futile. They are: (1) Attempting to prove *when* the apostasy occurred. Some people desire exactness, and so an attempt is made to give them a fixed date. But this course is both impossible and undesirable. The apostasy is a process. Apostate doctrines are still being interjected into Christianity in our day. Both Lutheran and Calvinistic reformed churches added their bits to the doctrines of the already existing apostate church, which they were attempting to reform. (2) Some people waste time trying to prove *where* the apostasy took place, trying to pinpoint it to a given city, province, or country. Here, again, the task is futile, as it occurred in many places simultaneously. (3) Other teachers try to prove *who* was the guilty person that led the Christians to apostasy. One of the favorite techniques of

these teachers is to make an attack on the immoralities and corruption of the clergy, particularly some of those who occupied the papacy. This approach has little value. In the first place, the Catholic Church does not deny that some of its popes have been somewhat less than perfect. In fact, it is from Catholic sources that we learn about them. But such facts do not disturb the Roman Catholic because of his point of view. To him, the priesthood possessed by the pope of Rome, or any other churchman, is a power of God that is greater than the personal unrighteousness of the man who holds it. Therefore, the act is acceptable to God, even though the officiator is personally immoral. Hence, an attack on the moral status of a church leader is not conclusive evidence of apostasy.

A far more useful method

Instead of using the three above-mentioned attacks, a far more useful and convincing method, as well as being historically sound in its approach, is to study *what* actually happened. When the time is limited in which to teach the apostasy, one should concentrate on the fundamental issues rather than on trivial side-issues. By viewing Christianity in its broad setting, and making a comparison between the forms and functions of the Primitive Church and those groups in our present society who profess to be following Christian precepts, one sees a clear-cut departure from the original Christian norm. This is a study of *what* happened to produce the condition we refer to as "Apostate Christianity."

If one takes the teachings of the original Christian Church and compares them with present-day Christianity, there are two areas in which traditional Christianity, whether of the Catholic or the Protestant variety, is manifestly far removed from its founding fathers of the first century. First, theologically, one discovers some drastic alterations. In the Ancient Church, God was depicted as a God of kindness, mercy, love, forgiveness, and justice, with an interest in the welfare of each child. Changes were effected whereby God was made to appear as an angry, wrathful, vengeful God, who sent earthquakes, floods, famines, storms, as well as death, accidents, paralysis, and other ailments, as punishments for sin.

Forces at work

Not only were changes allowed to creep into Christianity concerning the character of the Christian God, but other forces at work also tended to develop changes in the nature of God. The early Christians accepted the Father, Son, and Holy Ghost as three personalities in an all-powerful, eternally existing, directive force within the universe. They were not profound theologians, and they accepted this doctrine in faith without attempting an explanation. The admission into the Christian Church of large numbers of converts from the pagan world brought into the Church people who sought definitive answers concerning the nature of God. Being unacquainted with the Hebrew backgrounds of Christian theology, these new converts, when they attained leadership within the Church, turned to Greek philosophy for the explanation of the Christian Godhead. Resorting to the teachings of Plato, there was born what has since been called "Christian Platonism." The confessions of faith adopted at the Council of Nicea and succeeding general councils of the various factions of the Christian movement, all describe God's triple nature in terms of pagan philosophical concepts. In order to do this it became necessary for the Christians to turn to a concept of their God as an immaterial being, and the three personalities which constitute it as being three transitory manifestations of the philosophically defined God. The end result, which took nearly a millennium to evolve and define, was in the end a pagan rather than a Christian God.

Not only were the character and nature of God changed, but also during these same centuries drastic innovations crept into so-called Christianity concerning the character and nature of man. The New Testament stresses the dignity, worth, and free-will nature of man. In addition, he was the object of God's love and was potentially a being of goodness, who, if he knew what was right, was capable of doing right.

One of the first changes made in the character of man has come to be designated as the doctrine of inherited sin, or "Original Sin." It taught that Adam, through disobedience to divine command, had offended God. Because of this "Fall," Adam had incurred the wrath of God and at the same time had become a corrupt being. (*Continued on page* 470)

Gordon B. Hinckley

Assistant to the Twelve

by LaMar S. Williams

One hundred twenty-eight years ago this month (June), Samuel Harrison Smith was set apart by the Prophet Joseph Smith to take a missionary journey to the East. From this rather humble beginning has evolved the huge missionary program of the Church which is receiving international fame. From this first journey, during which copies of the Book of Mormon were sold and the gospel preached, has grown an activity of great importance.

For many years, as assistant in the missionary department and as executive secretary of the missionary committee, Gordon B. Hinckley has played a part in expediting this phase of the Lord's work. Under the direction of the First Presidency and the missionary committee, he carries responsibility in supplying over 11,000 missionaries in the stake and foreign missions with the necessary materials to teach the gospel. There were over 30,000 converts as a result of missionary labor last year. The missionary department gives attention to such diversified phases as military status, translation of mission literature, missionary calls, missionary training, assisting mission presidents, preparation and distribution of mission literature, problems arising from sick missionaries, mission reports, radio broadcasts, training films, pictures, and many other duties with their varied details. In addition to this work, he has been serving as president of the East Mill Creek Stake.

The efficient way he has carried on his responsibilities qualified him for the important calling which came on April 6, 1958, when he was sustained as an Assistant to the Quorum of the Twelve Apostles.

Elder Hinckley has had the rare privilege of associating with all of the General Authorities. His work has brought him close to President David O. McKay and under the direct supervision of President Stephen L Richards, who directs the missionary activity of the Church.

Gordon Bitner Hinckley was born June 23, 1910, the son of Bryant S. and Ada Bitner Hinckley. During his youth, he was taught the value of work. It was here on the farm that he learned to milk the cow, do the chores, pick the fruit. (*Continued on page* 472)

Elder Gordon B. Hinckley with Sister Hinckley and children, (l. to r.): Virginia, Cynthia Jane, Sister Hinckley, Elder Hinckley, Kathleen, Richard, and Clark.



Elder Gordon B. Hinckley. Elder Hinckley was sustained as Assistant to the Twelve at general conference.



"Knighted" in the Field

Henry Dixon Taylor, Assistant to the Twelve

by Spencer W. Kimball
of the Council of the Twelve

To all who watched Henry Dixon Taylor grow from childhood to rich maturity it must have been evident that this quiet, unassuming man who was elevated in Church circles on April 6, 1938, was a "man of destiny." There was little surprise among those who knew him best when he was chosen to be an Assistant to the Council of the Twelve. "I knew he would be called," said one. "It was inevitable," said another. And one of his associates in the mission said of him: "The quietest dynamo that I have ever met." This well expresses the unusual combination of power and peace that is Henry D. Taylor.

He is a perfect blend of enthusiasm that is quiet and modest, and of the serenity that has behind it a reservoir of strength, influence, and accomplishment. This man is but one of six stalwart brothers, all returned missionaries, of whom it was said by another admirer of the family: ". . . it is not diminishing your stature one iota to say that any of your brothers would have been equally worthy and able to serve in the high calling that has come to you."

As one glances at the long line of leadership positions Henry Taylor has filled, it seems certain that he should reach high places. He seems to have been president or chairman of every organization he belonged to, from the deacons quorum, at the time of World War I, through numerous posts in civic, educational, business, and ecclesiastical groups. He was a leader in the Aaronic Priesthood and seventies quorums, was stake clerk, high councilman, bishop, stake president. The leadership calls in Church and community which came to this man might have been a well-ordered design preparing him for this new work. Hardly any major field was missed. He played an important part in and has come to know from foundation to capstone the priesthood work, at which he has served all his days in both Aaronic and Melchizedek Priesthood units; the (*Continued on page* 482)

Elder and Mrs. Taylor, seated with Anthony H., serving a mission in New Zealand, and Henry D., Jr., and his wife Colette; standing are Stephen K. and David A.



Elder Henry D. Taylor, president of the California Mission, new Assistant to the Council of the Twelve.





The Price of Liberty

by S. Dilworth Young
of the First Council of the Seventy

In preparation for the next visit of the ward teachers, it is hoped that each family will read, as a part of their family hour, this stirring article. It is one of a series in which General Authorities, in cooperation with the Presiding Bishopric, discuss the monthly ward teaching topics.

I am a free man. I have considered myself free ever since I was old enough to know what the word means. Being free, I have liberty. Liberty was what my great-great-grandfather fought for. At least that is what I think he fought for. Actually, what made those colonial leaders angry was the fact that they were being taxed without their permission. So they encouraged my great-great-grandfather to resist paying a tax unless he agreed to do so through proper representation. Of course he and many others refused, and the king's men, hearing of this, used a threat of force to make him pay. So he helped use force against those who would force him.

After the long and bloody war was fought, he could move about in the countryside as he liked, but he couldn't vote, because he didn't own property. It's odd, isn't it, that when men first got the idea of liberty, they first thought of it only for those who held property. There were not going to be any non-landholders outvote the permanent owners of land. So until he held some property, my great-great-grandfather couldn't vote to maintain his liberty. He, a free man, could be subject to laws which were voted by men who didn't have the same interests as he, and who might make laws which would curtail his liberty, for which he had fought, without his consent. He might have considered it a paradox that he took a good chance of dying in order for property holders to do exactly the same thing to him as the king had tried to do. But he didn't feel that way. Later on he came to know that the tyranny of lawless oppressors can be harder to overcome than the tyranny of legitimate tyrants.

He had several ideas on the price of liberty by 1840, for he saw many lawless things happen. For example, he heard of the death of old Father McBride —a mob had come upon the Mormons at Haun's Mill. A hundred or more men had ridden into camp, yelling and cursing. Driven by pure hate they killed a total of seventeen men and boys. Old Father Thomas McBride pleaded with them to spare him—saying he had been a Revolutionary soldier, but they cut him to pieces with a corn knife, after shooting him with his own gun. Great-great-grandfather might have observed that this is a poor end for a man who had offered his life as a stake for liberty and freedom.

By the time Great-great-grandfather had dragged

his weary old bones across Missouri in the winter of 1838 and found refuge in Illinois, he had a whole new set of ideas on the price we must pay to maintain liberty. He could have told us that corrupt officers in government, and corrupt people sustaining them, can rob a man of liberty faster than a king, and with greater tyranny. Anyhow, before he knew the full extent of the evil that had come upon the Mormons he died—worn out from the hardships of being driven illegally from his home by an illegal mob, backed by a legal militia, perverted to evil purposes by legal officers of the government.

So what do I do to see that such things do not happen to me? For I was once a soldier. My cry was not "Taxation without representation is tyranny." It was "Make the world safe for democracy." Can I turn aside the designs of wicked men by declaring that I once fought for democracy, and that my great-great-grandfather once fought for liberty?

I can remember that the Prophet Joseph Smith said that this land is to be Zion, and the great city of Zion is to be built in it. There are to be no kings or dictators to curtail liberty and freedom so long as the people will serve God and his Son Jesus Christ.

While I take comfort from the promises made to the early prophets, still I cannot sit waiting for the Lord to fulfil the promise.

A great variety of means have been used to bring and maintain freedom. It happened that my great-great-grandfather took part in a long war to gain it, but in the Canadian part of the land freedom came by peaceful means through concessions, grants, and demands by the Canadians to the motherland.

It doesn't take much work to trace the efforts made to gain freedom in other parts of Zion. One of the most poignant, heart-wrenching stories in the annals of man is that of our Mexican brothers. Theirs has been a struggle not only to keep out kings, but also to break the exploiting power of corrupt men who substituted as kings—not in name, but in fact. Continued poverty and ignorance, unless conquered, will enslave as surely as kings and dictators. I read with sympathy of the great efforts of South American heroes, and of their modern counterparts trying to achieve liberty and freedom, and once given the rights for which they struggled, striving to maintain them so their peoples can rise to better things. Most of their inhabitants are of Israel and are heirs of the promises.

I suspect too that the type of evil and corruption against which I must valiantly fight is found in innumerable disguises among my neighboring countries. Together then we must maintain righteous principles, for these are universal under any law, under any government, if Zion, the whole of the Americas, is to be redeemed.

My only chance is to be eternally vigilant—not only to resist evil attacks on my liberties, but also and far more important, to be sure that honest, just men hold office, and, still more important, make the laws. Not only must I put men in office who will justly enforce law without prejudice, fear, or favoritism, but I must also give the moral support I can to their righteous decisions and efforts to maintain honor and integrity in office. It is not enough to nominate and to elect; it is barely enough to support and sustain righteous efforts of righteous men.

There is more. I must remember that coercion in any form robs me of liberty. If I join a group banded together to obtain advantages, the group must be led by righteous principles or it soon becomes a lawless power. It is not a happy thought, for example, that an organization as powerful as a great labor union can be controlled by men who are elected by lawless means, by vote buying, by coercion, and that once in power they cannot be investigated or controlled by the members without danger to life and limb. Evil men who take control of welfare funds, spending them in riotous living, and yet not having to account to anyone for the use made of the money, are dangerous enemies to our country. What are we coming to when righteous men dare not protest because it means loss of opportunity to subsist to do so? If I am going to belong, I must be (*Continued on page* 474)



President S. Dilworth Young was born in Salt Lake City. As a young man he served a mission in the Central States. For many years he was a Boy Scout officer in Ogden, Utah. He was sustained a member of the First Council of the Seventy at the April 1945 general conference. He presided over the New England States Mission from May 1947 to April 1951.

President

Albert Theodore Tuttle

of the First Council of the Seventy

by Boyd K. Packer
Supervisor of Seminaries and Institutes of Religion

Those who know Albert Theodore Tuttle were not surprised with his call to the First Council of the Seventy. His life unfolds as a testimony to the principle of devoted and faithful Church service. He comes to this high position with unusual preparation and brings to his assignment outstanding strength and ability.

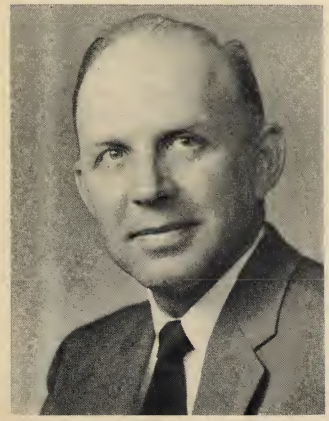
His parents, Albert M. and Clarice Beal Tuttle, were stalwart Latter-day Saints. Though they longed for a larger family, they were blessed with only two children: Ted, as he is known throughout the Church, and his older sister, June (now the wife of President Clifford U. Gee, second counselor in the Park Stake presidency). Brother Tuttle inherited from his father a quiet, pleasant generosity and from his mother steadfastness and determination. In Manti, where the Tuttle family lived, his mother was an ardent temple worker and stake president of the Relief Society. His father, a sheep rancher and later on a livestock buyer, was a high priest in his ward.

President Tuttle recalls that his mother, in the quiet, affectionate moments between mother and son, often referred to him as her child of promise. She once likened herself to Hannah and impressed upon him that he should always be worthy of a life of service to the Lord.

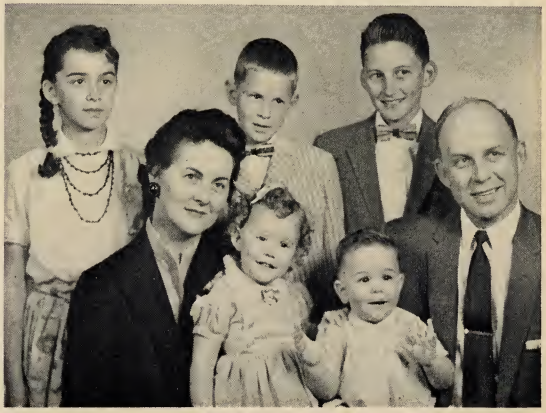
His career in Church service and in teaching actually began as president of the seminary student body during his junior year in high school. He was called to the chapel every Tuesday after school to teach a class of Trail Builders. His seminary teacher, an inspired man who had the genius to grow very close to his students, became an ideal for Brother Tuttle, and there developed a friendship that has grown through the years. Even today, they reserve time for a tramp through the hills or an occasional hunting trip.

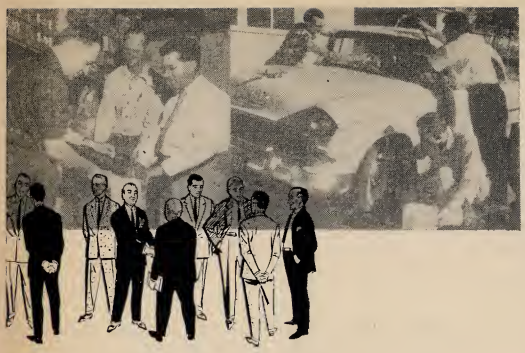
Brother Tuttle was elected student body president his senior year in high school and was especially interested in drama and opera. During these teenage years, whenever Ted would return from a date, the upstairs step number twelve with its built-in squeak always announced his coming. The bed lamp would flash on in his (*Continued on page* 475)

President A. Theodore Tuttle, sustained a member of the First Council of the Seventy at general conference.



President A. Theodore Tuttle of the First Council of the Seventy holds Jonathan W., while Sister Tuttle holds Clarissa Marne. Standing are Diane, Robert T., and David M.





Here are the answers you wanted . . .

(Last month ten questions asked of the general priesthood committee, together with the committee's answers, were printed on these pages. The 14 questions and answers presented here complete the series.)

11. *How often should quorum members living away from home be corresponded with?*

Every quorum member living way from home should be corresponded with by his quorum at least once each month. This can be assigned to various quorum members, so it will not be a burden on any one individual.

12. *What may be considered as a Church assignment as called for in question #6 of the Melchizedek Priesthood monthly report?*

Any temporary assignment such as assisting with ordinances, speaking or praying in a meeting, visiting sick members, ward teaching, etc.

13. *Can officers, teachers, etc., as listed in question #8 be considered as assignments?*

No. It is the intention of this question merely to show the number of quorum members holding the positions shown therein.

14. *When should confidential annual visits be made to quorum members?*

They should begin in January and be spread throughout the year.

15. *Who should make these visits?*

Only members of the quorum presidency. The presidency should go individually and not as a group. (See pages 58-59 of the Melchizedek Priesthood *Handbook.*)

16. *May group leaders make confidential annual visits to assist the quorum presidencies?*

No. Only members of the quorum presidency may make the confidential annual visits. Group leaders should visit members frequently but not in connection with the confidential annual visit.

17. *May quorum secretaries assist in confidential annual visits?*

No. These visits should only be made by members of the quorum presidency.

18. *Who should attend the monthly quorum business meetings?*

All quorum members should attend this meeting. For elders or seventies quorums where all members live in the same ward, it may be held during regular class period on the second Sunday of each month. For quorums extending into several wards, a time should be provided for the monthly quorum business meeting which will not conflict with other meetings and which will permit all quorum members to be present.

19. *When the monthly quorum business meeting is held on the second Sunday, will those in attendance be given credit for attending the monthly quorum business meeting or the weekly priesthood meeting or both?*

They will be given credit for the meeting attended. In this instance there would be only the monthly quorum business meeting, so no credit should be shown for the weekly priesthood meeting because such a class would not actually be held.

20. *How often should quorum socials be held?*

To bring about greater activity and permit qourum members and their wives to become better acquainted, it is recommended that quorum socials be held at least once each quarter.

21. *Are group socials permitted?*

Quorum socials are preferred, but local conditions may make it advisable to have group socials.

22. *May groups have projects or must they be on a quorum basis?*

Groups may have their own projects, but they should be under the supervision of the quorum presidency, and any proceeds (*Continued on page* 482)



"I am he

It was the Day of Pentecost, on our calendar about the 25th of May. Some fifty days had passed since the Lord had been crucified, and nine times the sun had risen and set since he had ascended into heaven. The eleven apostles were still in the holy city, "all with one accord in one place," obedient to Jesus' instructions to wait "in the city of Jerusalem until ye be endued with power from on high."*

This was the day chosen for that power to be given, and marvelous manifestations were seen and heard. The apostles were filled with the Holy Ghost and were given the gift of tongues, speaking in many languages. Peoples from many lands, who were in Jerusalem for the feast, were attracted to the place by news of the marvelous events, and though they spoke diverse tongues, still much to their amazement they understood the words of the apostles.

Peter led the discussions, reviewing the prophecies concerning Jesus, speaking of his life and teachings, and testifying of his divinity.

So impressive was the event, and so convincing were the testimonies of the apostles, that many of the people were converted. But now that they believed, what was required of them? Of the apostles they asked: "Men and brethren, what shall we do?"

The answer came quickly from Peter: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins," he instructed, "and ye shall receive the gift of the Holy Ghost."

What a glorious day! Without hesitation droves of people came forward to ask for baptism, and some three thousand were led down into the water and afterwards received the gift of the Holy Ghost.

That the Lord continued actively to direct his work on the earth is shown by a number of events. We will recall, for example, how Saul, on his way to Damascus to arrest members of the Church, was enveloped in a light so bright that he and those with him fell to the ground in terror. "Saul, Saul, why persecutest thou me?" a voice asked.

"Who art thou, Lord?" Saul inquired.

"I am Jesus of Nazareth, whom thou persecutest," the voice answered.

After asking what he should do, Saul, who became known as Paul, obeyed the word of the Lord and devoted a long life to preaching the gospel and defending truth.

But the Church was not long to endure. Ancient prophets had predicted that the word of the Lord would be taken from the earth. The apostles likewise came, and while they yet lived the trouble grew. Stephen was accused of blasphemy and stoned to death. The apostles were often imprisoned, and each of them, with the exception of John the Beloved, is reported to have died at the hands of evil men who were seeking to destroy the Church.

John was banished to the Isle of Patmos in the Mediterranean Sea. While there, Jesus revealed to him many things, which are contained in the book of Revelation. This was probably the last revelation of Jesus to man which is recorded in the Bible.

The world was not yet ready to accept the teachings of Jesus, and the early saints were persecuted unmercifully. Accounts of the atrocities committed

*See page 487 for references.

that liveth"

by Doyle L. Green, Managing Editor

against them are among the most infamous tales in history. Although some of the people remained faithful, apostasy and internal trouble were so widespread that after the death of the apostles there was no one through whom the Lord could speak.

Complete apostasy came some 300 years sooner on the eastern hemisphere than it did on the western, but come it did, and for a period of from 1400 to 1700 years we have no record of any communication between God and man. This is the period known in history as the Dark Ages, described by the Prophet Amos in these words: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord:

"And they shall wander from sea to sea, and from the north even to the east, and they shall run to and fro to seek the word of the Lord, and shall not find it."

Could it be that this was the only way mortals could learn what would happen to them when the spirit of the Lord was withdrawn and they were left to their own devices and to the buffetings of Satan?

It was a hard lesson! Over the years the gospel of love, truth, and freedom, and the Church organization through which it was administered, became all but unrecognizable. Gradually the truth was lost or corrupted; the organization was altered; the ordinances were changed and added to. The accounts of greed, of force and bloodshed, of intrigue, of darkness and ignorance, are horrible to read but are matters of history.

The world, however, was not always to be left in darkness. From the beginning the great plan of salvation had included the restoration of the gospel when the world was ready for it. Preparations for this long-awaited event began in about the fifteenth century with the reformers—Martin Luther, John Wycliffe, John Huss, and others. They rebelled against the teachings and practices of the Catholic Church, made the Bible available for general reading, and became the leaders of the Reformation and the fathers of the protestant churches.

Also playing an important role in preparations for the restoration was Columbus, who was guided across the great seas by the inspiration of the Lord and in 1492 discovered a land which was destined to become a place where freedom and a degree of tolerance would again permit the work of the Lord to be established.

But many more years were to pass before the time was fully ripe. It was in the spring of 1820 that Jesus came again in person to the earth, this time in response to the prayer of a fourteen-year-old boy, Joseph Smith, through whom the Lord would work in restoring the gospel and organizing the Church.

So momentous was this occasion that God the Father accompanied his Son, and together they appeared to the young man in a grove of trees in western New York state.

Introducing Jesus, the Father spoke almost the identical words which he had used on three previous important occasions: when Jesus was baptized of John in the River Jordan; at the transfiguration on the mountain in Caesarea Philippi; and when Christ first appeared to the Nephites in the land Bountiful. Speaking to the boy Joseph, he said: "This is My Beloved Son: Hear Him!"

In answer to the question as to which church he should join, the Savior told Joseph to join none of them, for they were all wrong, and that in some future time the fulness of the gospel would be made known to him.

This vision was followed almost four years later by the visit of a heavenly messenger, Moroni, whom the Lord sent to further instruct Joseph and to deliver eventually into his hands a sacred record from the Hill Cumorah. Translated by the help of God, the record was printed and became known as the Book of Mormon. (*Continued on page* 484)

The Presiding Bishopric's Page







Aaronic Priesthood under 21

ORGANIZATION AND FUNCTIONS OF STAKE COMMITTEE

The stake committee for Aaronic Priesthood under 21 should consist of a minimum of five members. A larger committee may be appointed where necessary but a smaller committee is held to be inadequate and does not comply with the recommendations.

Member of Stake Presidency

One member of the stake presidency, as designated by the president, should be assigned responsibility for the program on behalf of the presidency. Though his presence at committee meetings is desirable, he is not required to attend. He is not expected to visit wards in the interest of Aaronic Priesthood but is free to make such visits whenever there is a need for his executive assistance.

Chairman Should be Member of High Council

The chairman of the stake committee should be a member of the high council, chosen for his ability to inspire his colleagues on the stake committee, to lead ward workers effectively in the program, and to work with Aaronic Priesthood bearers through their leaders.

Successes or failures in the program will often be the reflection of his leadership. The chairman is held solidly responsible, under the stake presidency, for all matters pertaining to the work within the wards and branches of the stake.

He should be left free of any major or conflicting appointments which will deprive the program of his full-time leadership.

The chairman is the only member of the stake committee requested from the high council.

Committee Members Chosen at Large

The remaining four members of the committee should be chosen at large from among the Melchizedek Priesthood bearers of the stake: They include, (1) adviser to leaders of priests, (2) adviser to leaders of teachers, (3) adviser to leaders of deacons, (4) secretary.

It is not recommended that any of these four members be chosen from the high council. Experience has demonstrated that it is better not to appoint high councilmen to the stake committee in addition to the chairman. The program needs and deserves full-time leadership on the part of committee members. The chairman, when given a committee of qualified leaders who are not members of the high council and who have no other Church appointments, always turns in a better record of achievement: He needs a committee entirely under his personal leadership, which is not the case when he has other high councilmen, or others with conflicting appointments, as committee members.

Program Objectives for Stake Committee

Some objectives which may help stake committee members to a greater understanding of their responsibilities:

1. Thorough knowledge of the program as detailed in the handbook.
2. A deep-rooted desire to see the Aaronic Priesthood work of the Church take its rightful place in the "Government of God" upon the earth.

3. An enthusiasm for the priesthood which will completely destroy apathy, indifference,—any feeling of defeat.
4. Better working relationships between stake and ward committees—more co-operation through improved supervision.
5. Patience, understanding, and love exercised and administered as tonics, not as sedatives.
6. Visits to wards *as needed* and *when needed*, whether each month or each week, whether by one or more, or all, committeemen.
7. Records and reports which bring all of the facts into focus as recommended.
8. *Dependability* transforms *ability* into action. Let stake committee members, through constant and personal demonstrations, convince Aaronic Priesthood leaders and our young men of the true values of *dependability* in the responsibilities of the priesthood.

AWARD RECORDS REACH ALL-TIME HIGH

By way of report, individual Aaronic Priesthood award records and attendance seals have already exceeded any previous record for the same period of time since the program was begun in 1944.

Individual awards increased 21.73 percent this year, first quarter, over last year. Special seals for 90 percent, 95 percent, and 100 percent attendance at priesthood and Sacrament meetings increased 27.46 percent over last year.

Attendance seals have been affixed to 61.69 percent of all awards issued so far this year.

STUDY GUIDE FOR WARD TEACHERS
JULY 1958

The Price of Liberty

During the month of July all true American patriots will pause to acknowledge their gratitude to God for the privilege of living in, and enjoying the protection of, the greatest nation under heaven. Since July 4, 1776, America has stood as a symbol of human liberty to all the world and today this nation stands as a formidable barrier to a power that would take away every vestige of democratic freedom. No people in the world should have a deeper sense of appreciation for such a noble birthright.

Daniel Webster said, "God grants liberty only to those who love it, and are always ready to guard and defend it." Nations that love liberty love God. History is replete with examples of nations that have forgotten God. Through the sins of their people, the strength of the greatest nations has been dissipated. Americans should, therefore, dedicate themselves to righteous living in order to preserve our heritage.

In speaking of the Constitution the Lord has this to say: "Therefore, it is not right that any man should be in bondage one to another.

"And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose." (D & C 101:79-80.)

Latter-day Saints should join fellow Americans in celebrating Independence Day. No religious body should be more zealous in fostering loyalty to God and nation than the members of this Church. Not only should they acknowledge this sacred event, but they should also pay homage to the pioneers this month by commemorating their arrival into this territory July 24, 1847. This Church could never have had its inception under the banner of any other nation. Devotion to the Church means devotion to the nation.

Paradoxically, these two events parallel in original intent and purpose. Both were seeking similar objectives; the fathers of the revolution, freedom from civil and economic bondage; and the pioneers, religious liberty. While it is expected that every man shall enjoy freedom, it should be remembered that freedom does not consist of unrestrained indulgence in destructive, sinful practices. Freedom ends where trespass begins, whether it be against God or man.

No power can save a nation already ripened in iniquity, and this applies likewise to individuals. "Righteousness exalteth a nation: but sin is a reproach to any people." (Prov. 14:34.) *"Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land."* (D & C 58:21.)

Latter-day Saints should be the first to set the example of loyal and righteous conduct that will assure the preservation of this nation, or any nation to which they owe allegiance.

SUBJECT FOR AUGUST 1958

"Do Not Be Deceived"



General Conference Section

Addresses delivered at the 128th Annual General Conference, April 4, 5, and 6, 1958.

Something HIGHER *than* SELF

President David O. McKay

May I say to these students that their presence and especially their inspiring singing add much to the sacredness of this assembly. It is glorious to have several hundred students sing with such spirit and devotion. We are proud of them and of the university from which they come. We appreciate the co-operation of President Wilkinson, members of the faculty, and the students in postponing their regular day's work in school to join in this worship.

Opening address Friday morning, April 4.

It is over fifty years since I stood here for the first time as one of the General Authorities of the Church. I remember well then my trembling and humility at facing such an audience and accepting a position as one of the leaders. The passing of a half a century has made it no easier to face this vast audience and to realize the responsibility that one holds in discharging such a responsibility. This morning, as then and during the intervening years, I solicit your sympathy and your prayers.

A year has passed since we met on such an occasion. In behalf of the First Presidency I bid you welcome, not only those who are here in the Tabernacle, the Assembly Hall, and other surrounding halls, but also the vast audience listening in over radio and television. We are very happy indeed that you are taking time out to participate in the general conference of the Church.

We extend welcome especially to the 31,817 converts of the Church during this past year. That group alone will constitute six stakes of five thousand each. We bid you welcome and trust that you, with all others listening in, will realize the added responsibility which is yours as you assume the responsibility of membership in the Church of Christ.

We wish to commend the missionaries in the stakes and in the field who have been instrumental in bringing these added numbers to the Church of Christ—six new stakes, more than that if we limit the number to three thousand each.

"And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your

joy with him in the kingdom of my Father!" (D & C 18:15.)

And as you bring many souls, how much joy you will experience. We commend those who have been diligent during the past year in carrying the message of glad tidings to so many people.

I shall not take time to report the advance in priesthood work, in auxiliary work, and other phases of the Church, but you may feel gratified indeed with the work of the past year.

It has been difficult for me to put even in outline the message that I have had in my heart for the people of the Church and the people of the world. There is a saying by Paul, that "to be carnally minded is death; but to be spiritually minded is life and peace." (Rom. 8:6.)

Carnal relates, as you know, to the physical. It includes sensual. But we have in mind this morning the physical surroundings and our animal instincts, the anger that comes to us, the unpleasant words that are spoken, making life unpleasant, rather than emphasizing the spiritual side, the real side of our nature.

The text was suggested several weeks ago, particularly emphasized at that time, by a report that came to me of unpleasantness in a home, and I wondered why we cannot emphasize spiritual attitudes in our homes instead of unpleasant attitudes; why, having before us all the admonitions of the the Lord, all the opportunities offered by the Church, we cannot express spiritual attitudes every day of our lives. What good is religion if it does not make our daily lives better? Why need there be emphasis put upon the carnal side of our natures? True, that is the natural reaction for all animals. But having in our possession the high principles of the gospel as revealed through Christ, why cannot members of the Church at least in the home, in school, in all their associations, emphasize the spiritual side of their natures instead of the carnal side?

I learned through a letter of a condition which I think, so far as members of the Church are concerned, is absolutely inexcusable. A husband and wife quarreling—the husband demeaning himself to such an extent as to curse his wife, and in a mad fit of anger overturning a table spread with dishes—a creature in the form of a man harboring the nature of an animal! A man in such a mental state that the anger itself does him more harm than the condition which aroused his anger, and in reality, brothers and sisters, he suffers more from the vexation than he does from the acts that aroused that vexation.

I wonder how long it will take us to realize that in matters of temper nothing can bring us damage but ourselves—we are responsible for what helps us and for what injures us—that the harm that each one sustains he carries about with him, and never is he a real sufferer but by his own fault. I think you get that thought, and yet the tendency of each one is to blame somebody else, the wife blaming the husband, the husband blaming the wife, children finding fault with the parents when the fault lies with themselves. If in the dignity of manhood such a man would cease to magnify his troubles; would face things as they really are; recognize blessings that immediately surround him; cease to entertain disparaging wishes for another; how much more of a man he would be, to say nothing about being a better husband and a more worthy father! A man who cannot control his temper is not very likely to control his passion, and no matter what his pretensions in religion, he moves in daily life very close to the animal plane.

Religion is supposed to lift us on a higher level. Religion appeals to the spirit in man, the real person, and yet how often notwithstanding our possessing a testimony of the truth, we yield to the carnal side of our nature. The man who quarrels in his home, banishes from his heart the spirit of religion. A mother in this Church who would light a cigaret in the home is yielding to the carnal side of her nature. How far below the ideal of the Church! Any quarreling in the home is antagonistic to the spirituality which Christ would have us develop within us, and it is in our daily life that these expressions have their effect.

Man is making great progress in science and invention, greater perhaps than ever before, but is not making comparable progress in character and spirituality.

I read awhile ago of a remark of General Omar N. Bradley, formerly Army's Chief of Staff, who on one occasion said: "With the monstrous weapons man already has, humanity is in danger of being trapped in this world by its moral adolescence. Our knowledge of science has clearly outstripped our capacity to control it.

"We have too many men of science; too few men of God. We have grasped the mystery of the atom and rejected the Sermon on the Mount. Man is stumbling blindly through a spiritual darkness while toying with the precarious secrets of life and death.

"The world has achieved brilliance without wisdom, power without conscience. Ours is a world of nuclear giants and ethical infants. We know more about war than we know about peace, more about killing than we know about living."

Our living comes hourly and daily in the home, in our association in business affairs, in our meeting strangers. It is the attitude of the person during the daily contacts by which we show whether we are appealing to the carnal or to the spiritual within us and within those with whom we associate. It is a daily matter. I do not know whether we can get the thought over or not. And it is within the power of each one, especially members of the Church who make such pretensions. You cannot imagine a real, true Christian, and especially a member of the Mormon Church, swearing at his wife. Why, it is inconceivable that such a thing as that could be in a home and especially with children around. How can anyone justify parents quarreling in front of children! In the instance to which I have referred the man (I should say the *brute*) even struck his wife. Such a thing should never be. That is out of the life of Church members.

Christ has asked us to develop the spiritual within us.

Man's earthly existence is but a test as to whether he will concentrate his efforts, his mind, his soul upon things which contribute to the comfort and gratification of his physical nature or whether he will make as his life's purpose the acquisition of spiritual qualities.

"Every noble impulse, every unselfish expression of love, every brave suffering for the right; every surrender of self to something higher than self; every loyalty to an ideal; every unselfish devotion to principle; every helpfulness to humanity; every act of self-control; every fine courage of the soul, undefeated by pretence or policy, but by being, doing, and living of good for the very good's sake—that is spirituality."

The spiritual road has Christ as its ideal—not the gratification of the physical, for he that will save his life, yielding to that first gratification of a seeming need, will lose his life, lose his happiness, the pleasure of living at this present time. If he would seek the real purpose of life, the individual must live for something higher than self. He hears the Savior's voice, saying: "I am the way, the truth, and the life." (John 14:6.) Following that voice he soon learns that there is no one great thing which he can do to attain happiness or eternal life. He learns that "life is made up not of great sacrifices or duties, but of little things in which smiles and kindness and small obligations given habitually are what win and preserve the heart and secure comfort."

Spirituality, our true aim, is the consciousness of victory over self, and of communion with the Infinite. Spirituality impels one to conquer difficulties and acquire more and more strength. To feel one's faculties unfolding, and truth expanding in the soul, is one of life's sublimest experiences.

"The thing a man does practically lay to heart," says Carlyle, "and know for certain concerning his vital relations to this mysterious Universe, and

his duty and destiny there, that is in all cases the primary thing for him, and creatively determines all the rest. . . . And, I say, if you tell me what that is, you tell me to a very great extent what the man is, what the kind of things he will do is."

The man who sets his heart upon the things of the world, who does not hesitate to cheat his brother, who will lie for gain, who will steal from his neighbor, or, who, by slander, will rob another of his reputation, lives on a low, animal plane of existence, and either stifles his spirituality or permits it to lie dormant. To be thus carnally minded is to be spiritually dead.

On the other hand, keeping in mind our daily vocations, the man who tills the soil, garners his fruit, increases his flocks and his herds, having in mind making better the world in which he lives, desiring to contribute to the happiness of his family and his fellows, and who does all things for the glory of God, will, to the extent that he denies himself for these ideals, develop his spirituality. Indeed, only to the extent that he does this will he rise above the plane of the animal world.

Years ago we read in school the following from Rudolph Eucken:

"I cannot," he says, "conceive of the development of a powerful personality, a deep-rooted, profound mind, of a character rising above this world, without his having experienced a divinity in life above, beyond the world of sensible reality, and as surely as we create in ourselves a life in contrast to pure nature, growing by degrees and extending to the heights of the true, the good, and the beautiful, we may have the same assurance of that religion called universal."

Paul, you will remember, expresses it more specifically:

"But if ye bite and devour one another, take heed that ye be not consumed one of another.

"This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

"For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

"But if ye be led of the Spirit, ye are not under the law.

"Now the works of the flesh," he says, "are manifest, which are these; Adultery. . . ."

The young man who leaves his home at night having in mind anything that would injure either the character or the life or the reputation of a young woman with whose company he is entrusted, is carnal-minded instead of spiritual-minded.

". . . fornication, uncleanness, . . .

". . . hatred, variance, emulations . . . strife, seditions. . . .

"Envyings . . . drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

"Meekness, temperance: against such there is no law.

"And they that are Christ's have crucified the flesh with the affections and lusts.

"If we live in the Spirit, let us also walk in the Spirit," daily, hourly. (Gal. 5:15-25.)

It can be done, and it should be done in every home of the Latter-day Saint Church.

With all our boasted civilization there never was a time when spiritual awakening and spiritual ideals were more needed. Civilization has grown too complex for the human mind to visualize or to control. Unless mankind come to a speedy realization that the higher and not the baser qualities of man must be developed, the present status of civilization is in jeopardy. Life on the animal plane has as its ideal the survival of the fittest, crush or be crushed, mangle or be mangled, kill or be killed. For man, with his intelligence, this is a sure road to anguish and death.

About fifty years ago, Lord Balfour, Prime Minister of Great Britain, delivered a lecture in the McEwen Hall of the University of Edinburgh on the subject, "The Moral Values Which Unite the Nations." In an interesting and convincing manner, the gentleman presented four fundamental ties that unite the different nations of the world: (1) "Common Knowledge"; (2) "Common Commercial Interests"; (3) "The Intercourse of Diplomatic Relationship"; (4) "The Bonds of Human Friendship." The audience greeted his masterful address with a great outburst of applause.

As the presiding officer arose to express his appreciation and that of the audience, a Japanese student who was doing graduate work at the University stood up, and leaning over the balcony, said, "But, Mr. Balfour, what about Jesus Christ?"

Mr. Robin E. Spear, to whom Professor Lang related this incident, writes:

"One could have heard a pin drop in the hall. Everyone felt at once the justice of the rebuke. The leading statesman of the greatest Christian empire in the world had been dealing with the different ties that are to unite mankind, and had omitted the one fundamental and essential bond. And everyone felt, too, the dramatic element in the situation—that the reminder of his forgetfulness had come from a Japanese student from a far-away non-Christian land."

Life, brethren and sisters, is an ever-flowing river on which one embarks at birth and sails, or is rowed, for fifty, seventy, eighty, or more years. Every year that passes goes into an eternity, never to return; yet each carries with it into the past no personal weakness, no bodily ailment, no sorrow, no laughter, no thought, no noble aspirations, no hope, no ambition: all these with every trait of character, every inclination, every tendency remain with each individual. In other words, our lives are made up of daily thoughts and actions. We may resolve to let all our sorrows and weaknesses go with the passing time, but we know that every thought, every inclination has left its indelible impression upon our souls, and we shall have to deal with it today.

So live, then, that each day will find you conscious of having wilfully made no person unhappy. No one who has lived a well-spent day will have a sleepless night because of a stricken conscience. Daniel Webster once said that the greatest thought that had ever occupied his mind was the realization of the fact that, and I quote, "there is no evil we cannot face or flee from but the consequences of duty disregarded. A sense of obligation pursues us ever. It is omnipresent like the Deity. If we take to ourselves the wings of the morning and dwell in the uttermost parts of the sea, duty performed, or duty violated is still with us, for our happiness or our misery. If we say that night shall cover us, in the darkness as in the light, our obligations are yet with us. We cannot escape their power nor fly from their presence. They are with us in this life, will be with us at its close, and in that scene of inconceivable solemnity which lies yet farther on, we shall find ourselves followed by the consciousness of duty—to pain us forever if it has been violated, and to console us so far as God has given us grace to perform it. Weighed against conscience the world itself is but a bubble. For God himself is in conscience lending it authority."

Mankind needs a spiritual awakening, brethren and sisters; the carnal minded are causing heartaches and threatening the extinction of the race.

But the sun of hope is rising. Thinking men and women are recognizing the need of man's looking up towards the heavens instead of groveling in response to the animal instinct. One man, commenting upon this, said that if all the destroyers of civilization could be eliminated, and the traits of the rest of us that come from destructive strains could be eliminated, an approach to the millennium some hundred years hence is by no means inconceivable.

"Can you imagine," he continues, "what this country would be like if ten or twenty billion dollars a year" (that is the amount expended to take care of our criminals) "were added to our national income? That would

mean five hundred dollars, or one thousand dollars per family; but the average today, even if we include Henry Ford, is only twenty-five hundred, or three thousand dollars. What would happen if that sum were increasecl by twenty or even forty percent all around? Even if you cannot imagine the result, do you realize what it would be like to feel no need of locking doors and windows, no fear of leaving your car unprotected, no danger that your wife or daughter would be insulted, or you yourself sandbagged if you went out at night, no fear that you would have any uncollectable bills except through accident or unpreventable misfortune, no fear that in political election there would be any bribery, or in politics any graft, and no fear that anyone anywhere was trying to 'do you'—can you imagine all that? It would almost be heaven on earth. Of course, it cannot happen" (someday it will have to happen) ". . . and yet if all the destroyers of civilization could be eliminated, and if the traits of the rest of us that come from destructive strains could be eliminated, an approach to such a state some hundred years hence is by no means inconceivable."

Spiritual awakening in the hearts of millions of men and women would bring about a changed world. I am hopeful, my brethren and sisters, that the dawning of that day is not far distant. I am conscious, as I hope all of you are, that the responsibility to try to bring about such a day rests upon the priesthood of the Church of Jesus Christ and upon the membership and upon husbands and wives and upon children in Mormon homes.

May that message be felt throughout the conference that we are now holding. We cannot just come and meet and talk about good things and then go home and express our feelings, the feelings of our carnal nature.

My faith in the ultimate triumph of the gospel of Jesus Christ assures me that a spiritual awakening must come. It will come through the acceptance of Jesus Christ and obedience to his gospel and in no other way completely. I believe there never was a time in the history of the world when there was such a need for a united, determined stand to uphold Christ and the restoration of the gospel through the Prophet Joseph Smith as there is today.

God bless you here assembled that we may sense as never before the efficacy of the restored gospel and that we hold as a duty our application of spiritual traits in our daily association with one another in home, in business, in society, I pray in the name of Jesus Christ. Amen.



the FATHER *and the* HOME

Stephen L Richards of the First Presidency

My dear brethren and sisters and friends listening to the proceedings of our conference, I extend to all of you my warmest greetings and my sincere and earnest solicitude for your happiness and well-being. I rejoice with you on this Easter Sunday in the opportunity we all have to pay homage to our Savior and to give to him our thanksgiving and veneration for the incomparable gift of eternal life which he brought to all mankind. We remind ourselves on this day that we are charged with the transcendent responsibility of building and maintaining his kingdom in the earth. It is in the hope that I may add a word of contribution to that greatest of all causes that I bring to you a somewhat practical suggestion on this sacred day. Termites are permeating the foundation of the kingdom—the homes of the people—even more destructive and elusive than those semi-microscopic little animals that break down our walls. Corrective measures are imperative.

I have chosen to make some comment on a theme which I earnestly hope may not prove to be too provocative, and certainly not offensive, to our sisters and to other women who may listen. I lift my text, with full acknowledgment, from an article appearing in *This Week Magazine* of some months ago, and recently reprinted in the *Reader's Digest*, written by Judge Samuel S. Leibowitz, senior judge of Brooklyn's highest criminal court. The article is entitled: "Nine Words That Can Stop Juvenile Delinquency," and the nine words used by the Judge are these: "Put Father Back at the Head of the Family."

It is likely that many of our audience have read this challenging article, and there is no time at my disposal to do more than to set before you a few statistical items and a few conclusions drawn by this eminent judge who has

Address delivered Sunday morning, April 6.

spent 21 years of his life as a criminal lawyer and 16 years as a judge in the criminal court, with long years of study and observation on causes of teen-age crime. He went to Europe and discovered from official reports that the percentage of crimes committed in each of the following countries by offenders 18 years of age or under was as follows:

In Italy: 2 percent of sex crimes, and ½ of 1 percent of homicides.

In France: 7 percent of sex crimes, with 8 percent of homicides.

In Belgium: 12 percent of sex crimes, with 1 percent of homicides.

In Germany: 15 percent of sex crimes, with 2 percent of homicides.

In Britain: 16 percent of sex crimes, and 1 percent of homicides.

And—here is the tragedy—in the United States 35 percent of all sex crimes are committed by offenders under 18, and 12 percent of all murders are committed by offenders under 18. Teen-age offenders in the United States exceeded those of other countries reported, ranging from 1800 percent to 100 percent. The judge reached the conclusion that there must be some principal factor in this great disparity so unfavorable to our own country, and he discovered, as perhaps might well have been assumed, that the primary reason for the reduced percentages of juvenile delinquency in the European countries was respect for authority, and that the principal contribution to that respect, which might not have been so readily assumed, was respect for authority in the home, which, as he points out, normally reposes in the father as head of the family.

These conclusions reached by this judicial investigator I believe would seem more sensational and surprising to people outside of the Church to which we have the honor to belong than to our own members. For generations we as a Church have been endeavoring to do just what the judge advocates—to put and keep Father at the head of the family, and with all our might we have been trying to make him fit for that high and heavy responsibility.

May I take a few minutes to give you our concept of home, fatherhood, and motherhood? Nothing occupies a more unique and distinctive and important position in our theology and understanding of God's purposes for his children.

We define a home as being a divinely appointed institution established on the enduring compact of a good man and a good woman, wherein spiritual children of our Eternal Father are permitted to receive mortal bodies endowed with eternal intelligence, these children so received in the home to be nurtured in health and so guided in the ways of living by loving and wise parents that they may be conditioned on completion of their lives to return to the presence of the Lord whence their spirits originally came. In this greatest of all enterprises the man and the woman are partners—co-signers, if you will, of the enduring compact which binds them together.

In this eternal compact, however, there is a feature which may not be understood by many thousands of men and women who enter into Christian marriage. It is the element of priesthood. Two things have been revealed about priesthood and marriage which are of most vital importance. First, that no marriage which is to endure forever, so that in essence a home may be projected into eternity, may be established without the authorization and sanction of divinely appointed priesthood. And secondly, that no marriage is eligible for the solemnization of divinely appointed priesthood without the man party to the compact having first received the endowment of the Holy Priesthood himself.

We call the ordinance of marriage when performed not only for time but for all eternity a sealing—a sealing of a good woman to a good man of the priesthood, with the express understanding and covenant that the priesthood of the man, if he shall be faithful and live worthy to enjoy it, shall be the supreme authority of the household, and no good woman of our faith begrudges her worthy husband of the priesthood the respect which goes with his high calling. She knows that to build him up in the esteem of their children, and thus make him conscious of the responsibility of leadership is the surest safeguard she can bring to her family in a world of temptation. The women of the Church rejoice in the priesthood of their husbands. They know that that priesthood is not expressed in autocratic or unrighteous dominion. They know that it is a divinely given power to be exercised only in long-suffering and patience, kindness and mercy, "reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him" who hast been reproved. (D & C 121:43.) They know that that priesthood has true virtue within it—the power to bless, the power to heal, the power to counsel, to make peace and harmony prevail.

Perhaps the saddest of all our women are they who see their husbands fall away from that priesthood with which they have been endowed. They are the wives who are filled with anxiety for the future of themselves and their families. In the true companionship of a husband of the priesthood a good woman may pass through any trouble and have comfort, resignation, and peace. But if her husband fails her and fails his holy calling, it is hard indeed for consolation to come to her. She grieves, she prays, she pleads—sometimes seemingly in vain.

You husbands of the priesthood who have been neglectful of your covenants, I plead with you, in behalf of sorrowing wives and families, to relieve the pain you are causing those who love you, to regain manhood and strength and be worthy to assume in righteousness the leadership of your families. They want to respect you. They will if you will let them.

I think I have spoken for the great majority of our wives and mothers. There may be, however, a few who are not helping as much as they may do in the maintenance and re-establishment of respect for proper authority and leadership in the home. We have many brilliant women. I have admiration for their superior accomplishments. They are continually becoming more influential in all aspects of life and living, and I have no doubt but that their contributions will be of lasting value. If any of these brilliant women is a mother, I give it as my firm belief that however potent she may be in matters extraneous to the home, she has no higher, loftier, and more divinely given calling and obligation than to be the right kind of wife and mother in her home. And however superior her attainments may be, she owes a duty to her husband, to respect him as head of the family and adequately teach her children to do likewise.

The judge to whom I referred says: "If mothers would understand that much of their importance lies in building up the father image for the child, they would achieve the deep satisfaction of children who turn out well. . . . And no mother would ever have to stand before me with tears in her eyes and ask, 'What did I do that was wrong, Judge? What did I do that was wrong?' "

It seems indelicate in an address of this character even to use the expression, "nagging wives." If I did not regard the matter pertinent to the subject I am discussing, I would not mention it. I feel that women who may be said to be in this category cannot be fully conscious, whatever their provocation may be, of the damage they do to the morale of a home. I give to women generally the credit for being long-suffering and patient, and I think that in the foreseeable future they will still be called upon for great toleration, but I hope they will still be able to show kindness and patience to those who may annoy them. I think that parental disputes before the children are one of the most regrettable and lamentable of all aspects of domestic relations. They are responsible for more disruption of domestic tranquility and inimical effects on children than almost any other occurrences in family life. I suppose

inevitably parents will have some differences. For the sake of everybody concerned let them be settled privately, and of course they can be settled privately if a spirit of tolerance and a recognition of responsibility prevail. I think that "nagging wives" cannot nag their husbands into doing anything that is worthwhile. Nagging is futile in the main, and disruptive of any spirit of harmony and peace. In homes where the priesthood presides rebellion and devotion will not thrive together.

Now, my brethren and sisters and friends, this idea of putting Father back at the head of the family is not just a novel and catchy phrase. It conforms to the revelations of the Lord, as I think the judge who advocated it must have well known. In Ephesians, chapter 5, verses 22 through 25, we read:

"Wives, submit yourselves unto your own husbands, as unto the Lord.

"For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.



"Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it."

Scripture given in modern times also lends support to this fundamental doctrine. When properly interpreted and applied I do not see how good women should take exception to it. No woman can be a good mother without desiring the goodness and well-being of her children. If the establishment of headship in the family contributes to their welfare, as the learning on the subject seems to indicate, how can she do other than strive to establish respect and regard for her husband? I admit that some husbands and fathers have made it difficult for respect to be maintained for them, but to abandon the principle and thus remove from fathers the responsibility of maintaining virtue and goodness among their children would certainly avail nothing.

It is needless to say that if a father is to be respected as the head of the household he must be an exemplar. The article to which I have referred sets forth the principle that students of juvenile delinquency seem agreed upon the fact that the child, to be safe for society and his home, must have dependable standards to live by. There must be clear recognition between right and wrong, and there must be sound, wise, and kindly discipline. In the midst of the somewhat confusing theories advanced by the sociologists and criminologists, it seems to me we cannot be going far afield by endeavoring to furnish to youth criteria for the guidance of their lives. There are no criteria which seem dependable excepting only those which have been tried and not found wanting, principles of righteousness and truth, coming to us from divine sources. I cannot see how any intelligent parent can feel much in the way of hazard and uncertainty in having his child brought up to recognize the traditionally divinely approved virtues and principles of conduct.

Yesterday we read of a youth of rather high social standing gratifying a passion to kill, which resulted in the murder of a girl. Tomorrow we will read of another such case, or the next day, or shortly thereafter. Certainly there is something lacking in the training for life of such perverts. I noted with satisfaction the observations of J. Edgar Hoover in the paper night before last on that same subject.

The other day Billy Graham wrote an article for the same magazine from which I have quoted, under the caption, "Why I Believe in the Devil." He gave three reasons. First, because the Bible plainly says he exists. Second, "because I see his work everywhere." Third, because great scholars have recognized his existence.

The first reason is enough for me. The Lord has revealed the existence of Satan and his place and function in the eternal plan of life and salvation. Billy Graham apparently did not know what modern scripture contained in the Book of Mormon and our Doctrine and Covenants reveals on this subject, or he would have quoted it, or at least I hope he would. Here is a quotation:

> It must needs be that the devil should tempt the children of men, or they could not be agents unto themselves; for if they never should have bitter they could not know the sweet. (D & C 29:39.)

This and other illuminating scriptures indicate that man could not have had his free agency to develop strength of character, resistance to evil, and go on to perfection except he be subjected to the power and the influence of Satan, the father of evil. Some sophisticated people ridicule the idea of such a personage of power, but that does not dispense with the revealed account of his actuality and the record of his accomplishments.

Sunday School teachers and others may give to the growing child teachings concerning good and evil, but who like the father of the family can teach the power of the Adversary and the resistance necessary to be built up to resist his seductive temptations to the children for whom he is responsible? Who can demonstrate to the child by the power of example the virtues and the standards of righteousness as can this head of the family?

To all who believe that order is the law of heaven and that the kingdom of God is established on the principles of righteousness, I submit these questions: Can order be maintained without acceptance of law and without discipline? Is discipline possible without recognition of authority? In human institutions and the government of men is it not essential that authority be vested in personalities? Where is the personality more perfectly endowed by nature and divine ordinance to receive and exercise authority in his own household than the father of that household?

Where can we hope for a greater contribution to come to the order of the kingdom than from the homes of our land? What greater tribute may we pay to our beloved Savior on this Easter day than to rededicate ourselves to the maintenance of a righteous discipline in his kingdom, and in all the worthy institutions which have been set up in the societies of men? Can you think of a greater kindness to youth than to prepare them in love and firmness to be worthy of the love of God and the eternal blessings which he holds out to all who obey?

So, my friends, I have no hesitancy, no feeling of dubiety and uncertainty in advocating the adoption in your homes of this salutary promising idea to bring Father back as the head of the family. I have no words to express my admiration and deep-seated regard for the mothers in our homes, and I am fully aware that their loving, patient care shall always be a major factor in the development of good and virtuous men and women. Because of their intense love of home and family I believe they will the more readily respond to the idea I am advancing. I know that they will welcome anything that is right to guard against an ever-increasing calamity that shakes our very national life, not only for present generations but that may shape its course for ages to come.

God bless the homes of our own land and of all the whole world. God bless the children that they may come to know truth and righteousness and adopt all that is good in their lives. God bless the mothers for the love they bring into our homes, and God bless the fathers that they may be worthy to take their appointed places as heads of the households over which they may preside in gentleness, love, dignity, and honor, I humbly pray in the name of Jesus Christ. Amen.



the WAY *the* TRUTH *and the* LIGHT

J. Reuben Clark, Jr., of the First Presidency

My brothers and sisters, here present, those on the air, and our friends who may be listening: It is with a deep sense of the responsibility which rests upon me by virtue of my position that I stand before you this morning and with a prayer in my heart that the Lord will bless me and help me to say something that will be useful and upbuilding to you. And to that end may I ask that you be good enough to mingle your prayers with mine that we may accomplish this purpose.

For many years I have tried at this particular season of the year to have in mind some of the essentials of that great, last three days of the Savior's mortality. I have tried to run over in my mind some of the chief events, the death, the crucifixion, and the resurrection of him who has given us the plan by which we may come back into our Heavenly Father's presence. With your permission, I should like to run over this account, as briefly as may be, because it is the crucial incident in the life of the world.

The Last Supper

I shall adopt that time we now celebrate in commemoration thereof which is usually accepted by Christendom, and therefore I will go forward beginning on Thursday night, the night of the Last Supper in the Upper Chamber, begun by an unseemly controversy as to precedence and signalized by the institution of the Sacrament, which occurred, I feel, after Judas had left the Chamber to arrange to betray the Master. That was a great Supper. There were great sermons preached by the Master.

Address delivered Saturday morning, April 5.

The Mount of Olives

When they had finished they went out to the Mount of Olives, where he preached again, and then a little later they retired to the Garden, and the Savior, taking Peter, James, and John, left the rest of the Disciples and went a little farther on.

The Garden of Gethsemane

Then the Savior left them and went still farther on, and asked them to wait and watch while he was gone. He went, and the burden of his prayer was: "O my Father, if it be possible, let this cup pass from me: . . . nevertheless not my will, but thine, be done."

He returned and found his three Disciples sleeping. Reproving them gently, he went away again, and gave the same prayer. He knew what was ahead of him. He knew the end was near. He returned to find the three Disciples sleeping again. Again a slight reproval, and the third time he went, the third time he prayed, and then came back and, finding them again asleep, said: "Sleep on now, and take your rest: behold, the hour is at hand."

The Arrest

And shortly after that, Judas returned with the crowd that was to arrest the Savior and did arrest him. When they came up, Peter drew his sword and struck off the ear of Malchus, the servant of the high priest. The Savior restored it and then gave utterance to that great principle: ". . . they that take the sword shall perish with the sword."

The Trial

He was arrested. He was taken first, in what they say was an illegal examination, to Annas, the real high priest, the father-in-law of Caiaphas, the titular high priest, who had been installed by the Roman Government. From Annas he went to Caiaphas, and it was Caiaphas who, in an agony of fear and apprehension, said, "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God." And the Savior said to him, "Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power."

The Sanhedrin

From Caiaphas he was sent to the Sanhedrin, later on in the morning (it was now early morning), and the Sanhedrin passed what apparently was a formal judgment that he was to be crucified.

Before Pilate

As the Jews could not impose the death penalty, from the Sanhedrin he was taken to Pilate, against whom Christendom has for nearly two thousand years vented its dislike, and yet, as I read the record, Pilate did practically all that the law under which he operated as stated in the Gospels, permitted him to do. Pilate came back to the multitude on at least five occasions and sought to secure the release of Jesus. At first he returned merely saying, "I find no fault in this man." And the multitude renewed their demand for his crucifixion.

To Herod

Then Pilate sent him to Herod, and Herod sent him back, and Pilate began again the examination of Jesus. This time, and from then until the end, he pleaded that they take Barabbas and release Jesus. Three times at least this was done and each time they said, "Release unto us Barabbas"—it was their right, apparently, to demand the release of one man on this occasion— . . . "Crucify him," Jesus.

Pilate's Wife

During this latter examination it was that Pilate's wife sent to him a letter beseeching him not to do anything to this man. The result of one of the latest examinations was that Pilate took a basin and washed his hands and said, "I am innocent of the blood of this just person: see ye to it"; and the multitude cried, "His blood be on us, and on our children." It is my faith that this has been so for nearly two thousand years.

The Crucifixion

Then Jesus was turned over to be crucified. He was scourged, had a wreath of thorns placed on his head. He was stripped of the royal trappings they had mockingly placed upon him; reclothed in his own raiment; then started for the place of crucifixion. They picked up Simon, a Cyrenian, and

forced him to carry the cross. When they came to the place of crucifixion, they, of course, made the necessary preparation.

It is said that this crucifixion was perhaps the cruelest way of taking human life that was practised by the Romans. A hole was dug as you dig a posthole. The cross was laid down, and the Savior was laid upon it and nailed with his hands and his feet. Two thieves were likewise crucified, and they were put one on each side.

First Words on the Cross

As apparently they raised the cross to let it slip down with a thud into the hole that had been dug, the Savior cried out, "Father, forgive them; for they know not what they do." It is said that this dropping of the cross into the hole was the most painful part of the entire crucifixion. Modern revisionists have cast doubt on the verity of this divine invocation for love and forgiveness and yet it seems as well attested by ancient manuscripts and sources as any of Jesus' divine utterances.

Second Words on the Cross

Of the thieves, one began to upbraid him and the other to plead for mercy, and it was then that what was called the second outcry from the cross occurred, Jesus saying to the one who spoke kindly, "To day shalt thou be with me in paradise."

Third Words on the Cross

As the Savior looked down into the multitude before him, he saw his mother and John, and "he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother!"

Darkness Falls

It would seem that at about this time, which was midday, or the sixth hour, darkness fell over the land of Palestine. It is not quite clear, according to some scholars, whether the darkness lasted in Palestine all the rest of the time of the crucifixion, but apparently it did not.

Darkness in America

But the darkness came not only there, it also came on this continent, and the darkness on this continent, which seems to have been coincident with the falling of the darkness there, lasted for three days. The darkness in Palestine lasted only for three hours.

Fourth, Fifth, Sixth, and Seventh Words from the Cross

Apparently when the darkness was over in Palestine, the Savior made that outcry of almost human desperation, "My God, my God, why hast thou forsaken me?"

A little later, he said, "I thirst," and those in attendance gave him the sponge saturated with vinegar, which he drank. A little later, he cried out, "It is finished," apparently meaning that his earthly work was done. He had gone through his life. He had made the sacrifice.

Finally, just before his death, he cried out, "Father, into thy hands I commend my spirit."

Thus he became the true sacrifice for the Fall, ordained from the beginning of the world and before.

The Burial

I will not touch upon his burial further than to say that Joseph of Arimathaea had nearby a newly hewn rock sepulchre, to which he and Nicodemus took the body of Jesus—Joseph was recognized as a follower of the Savior; Nicodemus would have been, if he had had the courage, as was so beautifully told yesterday by Elder Kimball. It is interesting to remember that the day that he was buried was the day fixed under the Mosaic law for the gathering of the first sheaf of the harvest, and as some commentators have noted, that while the women who were seated near the sepulchre returned, sorrowful, to their homes in the darkness, for their light had gone out, another group from across the Kedron returned joyously, carrying the sheaf, the first sheaf of the harvest.

That was Friday, yesterday.

The Placing of the Guard

This morning, Saturday, the chief priests and the Pharisees went to Pilate and petitioned, saying, "We remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can."

That was this morning.

Voice in America

Meanwhile, there was darkness on this continent, the darkness having cleared, as I have said, about three o'clock the day before in Palestine. There was a voice on this continent, heard all over the land, which declared: "Behold, I am Jesus Christ the Son of God." He told of the calamities that had befallen them of this continent during the first three hours of violent storm and earthquakes; he told of his own mission and gave them hope. On this continent they could feel the darkness, it was so dense. They could light no fires.

That was today, Saturday.

The Resurrection

Tomorrow morning, Sunday, while it is still dark, there will be an earthquake, for an angel of the Lord will come down and roll back the stone that closed the sepulchre.

While it is still dark, Mary Magdalene will be coming, and finding the sepulchre open, will rush back to Peter and John and tell them that the sepulchre is vacant. They will run, John outrunning Peter, to the sepulchre, look in and find it vacant.

Meanwhile Mary will have come and the Savior will appear to her, a repentant and forgiven sinner, a woman, the first witness of the resurrection. You will remember, she will try to touch him and he will say to her, "Touch me not; for I am not yet ascended to my Father."

Shortly after, the women from Galilee will come, expecting to go in, the Sabbath now being past, and prepare the body finally for burial. There will be two angels in the sepulchre, and they will say to them: "Why seek ye the living among the dead? . . . Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here . . . go quickly, and tell his disciples."

And so there will thus be worked out in the morning, the atoning sacrifice, predicted, provided for, before the foundations of the earth were laid.

Salvation, Not Condemnation

I have been interested in reading why the Savior himself said he came here. In that first great sermon of which Brother Kimball spoke to us yesterday, the Savior said to Nicodemus:

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

When Pilate was questioning the Savior about his Kingship, the Savior said: "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."

To them on this continent he said: "Behold, I have come unto the world to bring redemption unto the world, to save the world from sin."

You know, I have thought about that a bit. He came not to condemn the world, but to save it, to save you, to save me. He has told us there are many mansions. He has told us there is no space without a kingdom. He has told us that there are kingdoms with glory

and kingdoms without glory. He has made a place for all of us, no matter who we are, where we are, how or when we lived.

The Final Judgment

I have a feeling, my brothers and sisters, that when the time comes for passing judgment, that great principle not to condemn the world, but to save it, will be fully operative and that for every good deed we have done, we shall receive the full reward that it is possible to bestow under the rules and laws governing, and having in mind justice. And I have the further feeling that for every ill thing we do there will be imposed upon us the least penalty that may properly be bestowed, having in mind the principles involved,—eternal justice seasoned by mercy and love.

In the Passover Chamber, the Savior had said they could not go where he was going, but they knew where it was. Thomas said he did not know. Where was it? And then the Savior uttered those great words: "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

Over and over again in his ministry, he proclaimed those principles. He is the way, he is the life, he is the truth, he is the light. That is the message which comes to us, and may God give to each of us the power to follow him, to live in his light, tread his way, observe his truths, I humbly pray, in the name of Jesus, his Son. Amen.



Entrusted to our care ...the YOUTH *of* ISRAEL

Joseph Fielding Smith, President of the Council of the Twelve

I will address my remarks, if I may have the right inspiration, to the fathers and mothers of the Church of Jesus Christ of Latter-day Saints, likewise to those who are engaged in the organizations of the Church looking after the youth of Israel.

Some few months ago I read in the paper that the majority of crimes committed in the United States were committed by those who were of teen ages. That was a shock to me and I think to thousands of others, many thousands throughout this land, for it seemed to be so unusual and a trend that boded only evil for this country. We have been troubled even in our own city, and this trouble has existed in all parts of the land, with vandalism, the wanton destruction of property, crimes by children and teen-agers, which show a tendency that will lead only to serious trouble within the borders of our country in years to come.

Address delivered Friday afternoon, April 4.

So I appeal to you, my dear brethren and sisters, husbands and wives, fathers and mothers, to take advantage of every opportunity the Church affords to have your children trained in the various organizations provided for them by the revelations of the Lord: the Primary, the Sunday School, the Mutual Improvement organizations, and the quorums of the Lesser Priesthood under the direction of our bishoprics.

I hope that you are teaching your children in your homes to pray. I hope that you are having family prayers, morning and evening, that your children are taught by example and by precept to observe the commandments that are so precious and so sacred and mean so much to our salvation in the kingdom of God.

The Lord said in a revelation given to the Church in 1831:

> And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.
>
> For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized. (D & C 68:25-26.)

And I think I could add with equal truth in any branch of the Church in any mission or any other place outside of the stakes of Zion. The Lord requires this at our hands. I am reminded of a statement that was made in a discourse by President Brigham Young one time which I am not able to quote correctly, but the substance of it is this:

> You say this is my wife. You say these are my children. That all depends upon your keeping the commandments of God.

That is the substance of it. In other words, the Lord can take away from you this wife. He can take away from you these children. He has not relinquished his claim upon any of the children that have been entrusted to our care.

So I make this appeal because the tendency in this country today, as you all know who read the papers, is towards nuclear energy, traveling to the moon, getting off the earth, and going somewhere else. But people have forgotten God. We cannot afford to do that.

Let us as members of the Church, no matter what else we may think about space travel, keep our feet on the ground, spiritually and in the home.

One thing, too, that I would like to call attention to—young people, when they marry, are not satisfied to begin with a little and humbly, but they want to receive just about as much as their parents have at the time they, the children, get married. They must have an automobile; they have to have a television set, a radio, all kinds of conveniences, many of which, of course, are very helpful. But they want to start out with every convenience under the sun to make them comfortable. I think this is a mistake. I think they should begin humbly, putting their faith in the Lord, building here a little and there a little as they can, accumulating piecemeal, until they can reach a position of prosperity such as they wish to have.

Now this condition of wanting everything leads to this great trouble: Both the mother and the father find employment. That means that children are left either to run the streets or somebody has to be called in to take care of them in the absence of the parents, and generally, it is my opinion that these children are left to wander the streets, to get into mischief, and they do not have the proper attention that ought to be given to them by the mother in the home.

Now, let us try humbly to keep our families intact, to keep them under the influence of the Spirit of the Lord, trained in the principles of the gospel that they may grow up in righteousness

and truth. I think the Lord requires that at our hands. He has said, as I have read to you here, that he will hold the parents responsible for the acts of the children and they are given unto us that we might train them in the ways of life, eternal life, that they might come back again into the presence of God, their Father.

Now, some may think I am a little extreme but I think that the training of the children, the watching care over the children in the home by the mother, is worth far more than to have her seek employment, even if it is a matter of pinching a little in order to keep going in the home.

Again, we have throughout the Church, wherever it is possible for us to have this opportunity, seminaries and institutes which our children who are old enough to go to the public schools or even to the colleges may attend. Brethren and sisters, send your children to these seminaries. Those who are going to college will be old enough, if they have the proper training in their youth, to attend the institutes of the Church. They are old enough to take care of themselves. But help your children in every way you can to grow up with a knowledge of the gospel of Jesus Christ. Teach them to pray. Teach them to observe the Word of Wisdom, to walk faithfully and humbly before the Lord so that when they grow up to manhood and womanhood they can thank you for what you have done for them and look back over their lives with grateful hearts and with love for their parents for the manner in which those parents cared for them and trained them in the gospel of Jesus Christ.

And so I pray in the name of Jesus Christ. Amen.

Friday Morning session, April 4, 1958



Lest we FORGET

Sterling W. Sill
Assistant to the Council of the Twelve

Since the last general conference it has been my privilege, in company with President and Sister Henry A. Smith, to tour the Central Atlantic States Mission. Our travels took us to Jamestown, Virginia, where during this past year some $25,000,000 has been spent to commemorate the 350th anniversary of the establishment of the first English settlement in America. During this 350 years, there has been built upon this continent the greatest nation, having the highest standard of living, ever known in the world. I have thought many times, what a wonderful investment this $25,000,000 would be if it could help us to understand the source of our blessings and what we might do to preserve them.

As I stood at Jamestown thinking of the wonderful advantages of living in this land of freedom and opportunity, my mind went back to make a comparison with the ancient Hebrews being established in their promised land. Before they crossed the Jordan, God said to them,

> Thou shalt inhabit cities which thou didst not build, and thou shalt eat from vines which thou hast not planted, and thou shalt drink from wells which thou didst not dig. (See Deut. 6:10-11.)

Every American is in that same situation. Certainly there is no one within the sound of my voice who doesn't eat from vines which he did not plant.

Then the Lord said something to the Hebrews that is particularly appropriate to us. He said, "But when thou hast eaten and are full, beware lest thou forget the Lord, thy God." (See *ibid.*, 6:11-12.)

There is a stimulating power derived from remembering our blessings and the source from which they come. Nations, like individuals, in the past have fallen when they have forgotten God. Certainly the greatest danger facing America as we pass this important milestone in our history, is not inferior armaments, and it is not a lagging industrial production, and it is not an inadequate food supply. In fact, it has been said that our national problem is surplus; our national disease is overweight; our national sin is forgetfulness. And the greatest need of our lives is to remember the source of our blessings.

To help ancient Israel remember, the Lord instituted among them the custom of wearing phylacteries. That is, they were required to write out the most important passages of their scripture upon pieces of parchment and then bind them across their foreheads and between their eyes and upon their wrists and around their necks, so that no matter where they were, or what they were doing, these passages would always be in their sight, and consequently in their thoughts.

One of these phylactery passages is recorded in the sixth chapter of Deuteronomy, wherein the Lord pointed out their need by saying:

> And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

And then he added:

> And these words, which I command thee this day, shall be in thine heart:
> And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.
> And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. (Deut. 6:5-8.)

I suppose that a modern adaptation of this idea would be one that is familiar to some of you husbands. When your wife has wanted you to remember some particular thing, she may have tied a red string on your finger, with a bow on the top so that no matter where you went, or what you were doing, you would always be conscious of the string on your finger and be reminded of the particular thing to be done. We need to make some of our own adaptations of this idea to help us remember God and what he requires at our hands. Our eternal lives depend upon it.

Kipling once wrote what might be called a phylactery prayer, entitled, "The Recessional," in which he repeated over and over this important phrase,

> "Lord God of hosts, be with us yet,
> Lest we forget, lest we forget."

That is, there are certain things that we must remember if our lives are to be successful. One of these is that man's greatest need is for God. And for that reason God made our relationship with him the subject of the first and the greatest of all the commandments. And if we would retain our national and our individual blessings, we should make every day of the year a Memorial Day. To help us understand, and to help us remember, the Lord in our day has given us three great volumes of new scripture. One of these has particularly to do with our land and those who have occupied it before us. In this great American volume of scripture, we learn of the decrees of God which have governed this land and which must always govern the lives of those who occupy it. Without this important information, we are largely strangers in our own land, not being aware of the laws governing our own welfare.

George Washington is often referred

to as the "Father of his eountry." But I would like to suggest the name of another man who might qualify in a more real sense as the "Father of Ameriea." After the flood waters had reeeded from off the faee of this land, a little group of people were led by the Lord from the eonfusion of tongues at Babel, baek to this land of promise, to repeople and to restoek Ameriea with plant and animal life. The Lord said to the brother of Jared, who, under his direetion, led this little eolony to this new beginning,

> . . . I will go before thee into a land which is choice above all the lands of the earth. (Ether 1:42.)

The Lord gave to the Jaredites many divine deerees eoneerning this land: that it should be preserved forever as a sanetuary of freedom, that there should be no kings upon this land, that he would be the God of this land, and that whatsoever nation should possess it, from that time heneeforth and forever, should serve him, the only true God, or they should be swept off when the fulness of his wrath should eome upon them. The Lord said that the fulness of his wrath would come upon them when they were "ripened in iniquity." (See *ibid.*, 2:8-9.)

I would just like to note in passing, that these deerees have never been revoked.

The Jaredites beeame a great nation and flourished upon this land for approximately nineteen hundred years, or almost the exaet length of time that has elapsed sinee the birth of Jesus to our own day. It was also more than five times the length of the period from the beginnings at Jamestown to the present. The Jaredites loved this land and enjoyed its blessings, as we have done. The Lord promised them that there should be no greater nation on the earth than the one whieh he should raise up for them upon this land. The Jaredites lived eontemporaneously with Babylon, Assyria, China, and the other great nations of that day.

But after they had eaten and were full, they forgot God, and they were destroyed. Other eultures upon this land followed the same pattern and met the same end.

As I stood at Jamestown, I thought how grateful we ought to be in Ameriea for this new beginning, this last ehanee to serve the God of this land, and how earefully we ought to study the divine deerees that eontrol our blessings and destiny. Certainly no one ean be familiar with the history of our great nation to date without being aeutely aware of the speeial providential favor whieh has attended this land from the very beginning. Abraham Lineoln pointed out this remarkable faet in his Thanksgiving Day Proelamation of 1863, whieh sounds as if it had been dietated by one of the great Book of Mormon prophets who knew, even better than Lineoln, of the speeial relationship existing between God and this land. President Lineoln said:

> We have been the reeipients of the choieest bounties of heaven. We have been preserved these many years in peaee and prosperity. We have grown in numbers, wealth and power as no other nation has ever grown.

Then he indieated our perennial problem, and he said,

> But we have forgotten God. We have forgotten the gracious hand that preserved us in peaee and multiplied and enriched and strengthened us, and we have vainly imagined in the deeeitfulness of our hearts that all of these blessings were produced by some superior wisdom or virtue of our own. Intoxieated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God who made us. It behooves us then to humble ourselves before the offended power, to confess our national sins and to pray for elemency and forgiveness.

But in spite of our many weaknesses, and in spite of the mild ehastenings that God has administered from time to time in the interests of our reformation, he has still blessed us with the highest standard of living ever known in the world. It is said that in the United States, with some 6 perеent of the world's population, we have approximately 50 perеent of the telephones, the radios, the automobiles, the television sets, and the other deviees of eivilization.

But the erowning event in the blessing of Ameriea eame in the early spring of 1820, when God the Father and his Son, Jesus Christ, reappeared upon this eontinent in what is probably the greatest divine manifestation ever given in the world. They eame to re-establish among men a belief in the God of Genesis, a belief in the God of this land. They eame to establish the gospel on this earth for the last time, and to let us know that these timeless deerees of God still govern in this land whieh we presently possess.

What an important beginning. What an inspiring way to open this age of wonders and enlightenment and opportunity and abundanee and freedom, whieh we know as the Dispensation of the Fulness of Times! Most of the eonflieting religions of the present day have been imported into Ameriea. They have been brought from Italy and England and Switzerland and Scandinavia and Seotland, Arabia and China and Japan and India. But the Chureh of Jesus Christ of Latter-day Saints was born in this ehosen land of Ameriea to open the greatest and the last of all the dispensations.

But Ameriea was a divinely favored land before Columbus and before Jamestown and before the Mormon pioneers. We know, by means of divine revelation, that the Garden of Eden was established in this land. This was the home of many of the greatest prophets who have ever lived. But the greatness of America is not all in the past. This will also be the plaee of the new Jerusalem. The tenth Artiele of Faith says that ". . . Zion will be built upon this [the American] eontinent; that Christ will reign personally upon the earth; . . ." with one of his eapitals in this western land, ". . . that the earth will be renewed and receive its paradisiaeal glory." This earth will eventually beeome the eelestial kingdom of God. (See D & C 88:25-26.)

Then even those who have lived here but who have forgotten God, must be east out; they must live some other plaee. But those who are entitled to live upon this earth when it is eelestialized will then not only enjoy the highest standard of living, but also the highest standard of happiness ever known by man. But all of this is based upon our ability to remember and serve God.

On this important anniversary, we need to remember that we are not the first but the fifth eulture that has lived upon this land, eaeh of the other four having been destroyed beeause they have forgotten God. We must forever keep in mind that our national as well as our individual welfare has been put in our hands, and the law governing our welfare has been elearly stated to us.

We not only have the greatest blessings, but we also have the greatest responsibilities. We have the responsibility to earry the message of the gospel to "every nation and kindred and tongue and people." We have the responsibility of putting the gospel in foree in our own lives. We must exereise a kind of leadership eorresponding to our opportunities and our blessings. Certainly we must not be eontent to dwell in the house built by the Pilgrims and the Pioneers. We must make history ourselves. The highest standard of living is important, but it is far more important to have the highest standard of honor and the highest standard of obedienee and the highest standard of "remembering." Then our eountry will be safe and our freedom and our happiness will be seeure. Then we may earn the right to live forever in this favored land upon this eelestialized earth.

I close with the inspiring poem of Henry Carey,

"America"

My eountry! 'tis of thee,
Sweet land of liberty,
Of thee I sing;
Land where my fathers died,
Land of the pilgrim's pride,
From every mountain side,
Let freedom ring.

My native country, thee,
Land of the noble, free,
Thy name I love;
I love thy rocks and rills,
Thy woods and templed hills;
My heart with rapture thrills
Like that above.

Let music swell the breeze,
And ring from all the trees,
Sweet freedom's song;
Let mortal tongues awake,
Let all that breathe partake,
Let rocks their silence break,
The sound prolong.

Our father's God! to thee,
Author of liberty,
To thee we sing;
Long may our land be bright
With freedom's holy light,
Protect us by thy might,
Great God, our king!

That we may always remember the source of our blessings, and that we may prove ourselves worthy of him who is their Author, I pray, in the name of Jesus Christ. Amen.



Are YOU *a modern* NICODEMUS?

Spencer W. Kimball
of the Council of the Twelve

My beloved brothers and sisters, first I should like to acknowledge the goodness of the Lord to me.

As I heard the President speak of the converts of the past year, I tried to visualize four huge tabernacles, or one twice as wide and long, as this one, full of all new converts from last year only.

I am conscious this morning of three empty places among our Brethren. I am thinking today of Brother Oscar Kirkham, a great man who has influenced youth tremendously and has given a long life of service. I am remembering Elder Thomas Evans McKay as one like Nathanael, a man without guile. And my mind returns to Elder Adam S. Bennion, our very close colleague, and I think of the scripture which says, "And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." (Luke 2:40.) And then when they went down to Nazareth, it was said of the Lord, again, "And Jesus increased in wisdom and stature, and in favour with God." (*Ibid.*, 2:52.) An already great man, Elder Bennion increased in wisdom, greatness, spirituality. We express to the families of these three men our affection and our sympathy.

In the moments allotted to me may I address my remarks to any here and in the radio and television audience who have not experienced the glow, the warmth, the peace which come to those who see the eternal path clearly and know positively of its correctness, and who are courageously toiling toward those eternal goals.

In experiences of mortality we sometimes suffer from optical illusions; we hear noises that do not exist; we experience nocturnal adventures quite unreal, and distorted; but in the spiritual realm one can have positive certainty, for the Lord has repeated numerous times the definite promise here expressed:

> If any man will do his will, he shall *know* of the doctrine, whether it be of God, or whether I speak of myself. (John 7:17. Italics added.)

In courts of law the witness is asked to take an oath that the information he is about to give is "the truth, the whole truth, and nothing but the truth," and the statements made are called his "testimony." In spiritual matters, we may likewise have a testimony. This sureness of the spiritual is unique and pertains to the realness of a personal God; the continued active life of the Christ, separate from but like his Father; the divinity of the restoration of the organization and doctrines of God's Church on the earth and the power of the divine, authoritative priesthood given to men, through revelations from God. These can be known as surely as that the sun shines, by every responsible person, and to fail to attain this knowledge is to admit that one has not paid the price. Like academic degrees it is obtained by intense strivings. That soul who is clean through repentance and the ordinances receives it if he desires and reaches for it, investigates conscientiously, studies, and prays faithfully.

A sure knowledge of the spiritual is an open door to rewards attainable and joys unspeakable. To ignore the testimony is to grope in caves of impenetrable darkness; to creep along in fog over hazardous highways. That person is to be pitied who may still be walking in darkness at noonday, who is tripping over obstacles which can be removed and who dwells in the dim flickering candlelight of insecurity and skepticism. The testimony is the electric light illuminating the cavern; the wind and sun dissipating the fog; the power equipment removing boulders from the road. It is the mansion on the hill replacing the shack in the marshes; the harvester shelving the sickle and cradle; the tractor, train, automobile, and plane displacing the ox team. It is the rich nourishing kernels of corn instead of the husks in the trough. It is much more than all else, for—

> . . . this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. (*Ibid.*, 17:3.)

Eternal life is the greatest gift. To obtain it is not easy. The price is high.

Nicodemus of old inquired the price. The answer perplexed him. Let us interview that good man who came so near and yet evidently missed the mark.

Your name is Nicodemus? You are a member of the powerful sect of the Pharisees? You are a member of the Jewish Sanhedrin? You knew the person from Nazareth called Jesus Christ? You heard his sermons and witnessed his miracles? You looked into his eyes and heard his voice?

You are a good man, Nicodemus, honorable and just, for you will yet defend our Lord before your colleagues, asking he be not condemned without a hearing. You are also generous, for you will yet bring one hundred weight of aloes and myrrh to his burial. You have at least some faith, but have you courage enough to face criticism? You are identified as one who came under cover of darkness. In your senatorial seat you and your colleagues have impressive powers, making laws and controlling destinies.

It is night now. You have not been seen. You are addressing our Lord:

> Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. (*Ibid.*, 3:2.)

His ready answer wrinkles your brow. This is the simple total answer to the weightiest of all questions.

> Verily, verily I say unto thee, Except a man be born again he cannot see the kingdom of God. (*Ibid.*, 3:3.)

You are well versed in the law, Nicodemus, but what of the gospel? To gain eternal life there must be a rebirth, a transformation, and an unburdening self of pride, weaknesses, and prejudice. You must begin as a little child, clean, teachable. You seem not to understand.

"How can a man be born when he is old?" (*Ibid.*, 3:4.) Your question is strange for a learned man. Must you reduce all to human logic? Must everything be rational to your finite, materialistic mind?

He says:

> Come unto me, and I will give you rest. Take my yoke upon you, and . . . ye shall find rest unto your souls. (Matt. 11:28-29.)

He expects you to divest yourself of every foreign thought, act, and inclination, and accept him and live his plan. And the "rest," which is exaltation, will be your glory.

But you still do not seem to understand, Mr. Pharisee. Is it so complex? Are you afraid of what your brother Pharisees may think of you, fearful of losing your exalted place in the Sanhedrin? Or, do you not see? Certainly a little glimpse has been given you. You acknowledged the miracle worker must be sent from God, but the curtain so slightly opened will close again if you do not act upon the new knowledge being offered you.

You are highly educated, my good man. Many sit at your feet to learn. Does your superior training blind you? Must a prophet or a God be measured in the test tubes of a physical laboratory? Can you not accept anything you cannot prove by the rules of the schools in which you studied?

You are not accepting it. The Lord is postulating again the necessary requirements:

> *Except a man be born again, he cannot see the kingdom of God.* (John 3:3; italics added.)

That total answer came in one sentence of thirteen small words. You are wondering, weighing, Mr. Rationalizer. You seem impressed, but you are bound. How much you do not realize! Did you expect it in eloquent, impressive words? Is it frustrating in its simplicity? You are rationalizing, Sir. You cannot weigh this on the scales of your secular knowledge and training. They are too crude, mundane. You need finer mechanism.

Your question about returning to the mother's womb for rebirth—was it intended as a question, Mr. Intellectual, or to prove your superior logic; or to point out that Christ was irrational; or was it mere perplexity? He knows your professional background and culture and the analytical training you have had. He is so kind and patient. He will explain further in eighty-nine words, sixty-five of which are one-syllable ones:

> Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.
>
> That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.
>
> Marvel not that I said unto thee, Ye must be born again.
>
> The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit. (*Ibid.*, 3:5-8.)

How beautiful—how forceful—how positive! Is there excuse to question, to hesitate, to reject? O Nicodemus, this moment of crisis cannot last long. You are on a perilous summit. Your decision can mean the difference between exaltation and a deprivation greater than you know. You had a spark of desire. Why did you extinguish it?

What made you refer to our Master as "*a teacher* come from God"? Do you not believe in prophets? Have you not all your life waited for a Redeemer? After all his sermons, testimonies, and miracles, is he still only an inspired teacher to you? Could he not be the long-awaited Christ? Have you tried to believe and accept, or are you bound down with fetters of tradition, chains of materialism, and handcuffs of losable prestige? O timid one, awaken, exert yourself, draw back the curtains your training and background have hung over the windows of your soul! You are speaking to no ordinary man, no common philosopher, no mere prophet. You are in the presence of the real Messiah, the great physician, the master psychiatrist, the very Christ. You are questioning the maker of heaven and earth, the Son of God.

Open the curtains, my skeptic brother. Rid yourself of your intellectual conservatism. This is a crucial moment. You are being offered a gift priceless beyond your imagination. Will you let it pass? Talking with Christ, you should be awed to a tremble, quaking in shoeless feet on such holy ground, and on your knees in reverent humility. This is your Lord, your Savior, your Redeemer. Can't you understand, O ye of little faith? Can't you feel his love and kindness and see the sadness and disappointment in those penetrating eyes as he notes your withdrawal? He is saying:

> Set aside your pride and arrogance. Cast from you all worldly burdens. Repent of your transgressions, purify your hands, and mind, and heart, believe that I am the bread of life, the waters from the pure spring. Accept me and my gospel; go down into the waters in proper baptism.

Can you envision the cleanliness as one emerges from the watery grave, washed, and the freedom and joy and glory of it? But after all this you still ask, "How can these things be?" Your question astonishes us and brings from the Master this chastisement:

> Art thou a master of Israel, and knowest not these things? (John 3:10.)

O my brother, opportunity's doors are closing. Why can't you understand? Too many materialistic obstacles? He knows your influence, wealth, erudition, your exalted place in community, in government, in the powerful church group.

He offers you not a dependent, decadent kingdom like your doomed and dying Judah. He invites you to rule, not as emperor of a temporary world power like Rome, which is destined to crumble as clay, but is offering you citizenship in the kingdom of heaven, eventually to rise in stature and authority until you are a king in your own right with a dominion greater than the combined empires of all the earth.

Your decision seems weighted with earthly treasures and the plaudits of men and the conveniences of affluence. My heart weeps for you, friend Nicodemus. You seem such a good man, philanthropic, kind, generous. You could have been such a power in the Lord's kingdom. You had a spark of desire. It could have been kindled into a living flame. You might have been one of his seventies, to proselyte as an advance agent, or an apostle, or even the President of his Church. You might have filled the vacancy when Matthias was called or have been an apostle to the gentiles with Paul and suffered with him in his perils of the sea, among robbers, in prisons, in his beatings and stonings, and even in his death. How little we realize the doors of opportunity which we oft close with one wrong decision. But the price was too high, wasn't it, man of wealth?

Unwilling that you slip back in your darkness without having every opportunity, Christ will bear you his testimony again. He will not leave you guiltless. You cannot escape the condemnation of this testimony, Mr. Rationalizer. Hear him:

> If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?
>
> For God sent not his Son into the world to condemn the world; but that the world through him might be saved.
>
> Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; *and ye receive not our witness.* (*Ibid.*, 3:12, 17, 11; italics added.)

O Nicodemus, why did you receive not his witness? Why did you not open your heart to understanding? Why did you hesitate when the Redeemer of the

world so condescended? Had you humbly taken the first step of repentance and then proper baptism, then would have come to you the Holy Ghost through the laying on of hands by one of his apostles, or he himself might have done it.

The Holy Ghost would have abided with you so long as you merited and would have whispered to you so that you, too, could have exclaimed with your Redeemer,

We speak that [which] we do know, and testify that [which] we have seen. (*Ibid.*, 3:11; italics added.)

And John wrote:

. . . what he hath seen and heard, that he testifieth; and no man receiveth his testimony. (*Ibid.*, 3:32.)

O my disbeliever brother, the New Testament could have recorded your name countless times instead of thrice. You could have lived forever in the minds and hearts of countless millions. Because of your many abilities you might have been one chosen to walk up the slopes of the Holy Mount of Transfiguration, to have unspeakable revelations, to join others in martyrdom, and rule eternally with Christ.

You might have walked where Jesus walked and stayed where he was staying;
You might have eaten bread and sop and knelt where he was praying;
He might have washed your weary feet and wiped them with his dryer;
He might have laid his precious hands upon your head with Fire.

You might have eased his weary way and wiped away his bleeding;
You might have helped in his defense when he was sorely needing;
Most disappointing words are oft expressed by tongue and writing;
The saddest words, "It might have been" are always the most biting.

Now, my beloved, listening friends, you too are generous and kind. You too are prayerful and religious. But are you also like Nicodemus, burdened down with preconceived and prejudiced notions? Do you think that no good thing can come out of Nazareth, or Palmyra, or Salt Lake City? Are you too biased to accept new truth? Too wealthy and fettered with the cares of this world to accept the difficult demands of Christ's Church? Are you so influential as to fear to prejudice your position or local influence? Are you too weak to accept and carry a load of service? Are you too busy to study and pray and learn of Christ and his program? Are you too materialistically trained to accept the miracles, visions, prophets, and revelations?

If any of you, my listeners, is a modern Nicodemus, I beg of you to grasp the new world of truths. Your Lord Jesus Christ pleads with you:

My true Church is restored to earth with my saving doctrines.

I have placed in authoritative positions apostles and others divinely called, and in leadership a prophet who today receives my divine revelations.

Churches are many, but they are churches of men, not mine.

Creeds are numerous, but they are not of my authorship.

Organizations are everywhere, but they are not organized nor accepted by me.

Pretended and usurping representatives are legion, but I called them not; nor do I recognize their ordinances.

My second coming is near at hand.

. . . I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

To him that overcometh will I grant to sit with me in my throne. . . .

He that hath an ear let him hear. (Rev. 3:20-22.)

This testimony I bear, in the name of Jesus Christ our Master. Amen.

KNOW *and worship the true and living* GOD



John Longden
Assistant to the Council of the Twelve

Much has been said this morning regarding the Spirit, and I feel that we have felt the Spirit of the Lord here this morning. In order to feel the Spirit of the Lord we must understand God; he must be known to us, and not unknown.

I should like to draw from Holy Writ two experiences, one in the life of the Apostle Paul on Mars' hill and the other in the life of Moses.

You will recall that when Paul visited Mars' hill he said:

For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. (Acts 17:23.)

The following experience in the life of Moses is recorded in Exodus 32:1-8. Moses delayed in coming down from the mount. The children of Israel became restless and said unto Aaron, "Make us gods which shall go before us; this Moses, we know not where he is." So Aaron persuaded them to bring their jewelry, and he fashioned it with a graving tool and made a molten calf. "These be thy Gods!" And so Aaron built an altar and proclaimed, "We feast, drink and play."

Then the Lord said unto Moses,

Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves:

They have turned aside quickly out of the way which I commanded them: [they have made them a "golden calf."] (Exodus 32:7-8.)

From both these experiences—the prophet Moses, and the Apostle Paul on Mars' hill—we learn these lessons: The people had their devotions, built altars, worshiped an unknown God, and worshiped in ignorance. In each case, as today, authorized servants taught the true and living God.

We have heard this morning about the spiritual and the carnal. May I say that the golden calf is the carnal or the carnal may be likened unto the worship of the golden calf, or the material things of life—feasting, drinking, and playing, and forgetting the spirit?

It is essential to know God and to worship him in truth, for Jesus said:

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. (John 17:3.)

We cannot serve both God and mammon. It is necessary to know to whom we pray and to pay our devotions so that such may be done in spirit and in truth. We have heard the mouthpiece of our Heavenly Father, President David O. McKay, this morning from this pulpit draw conclusively to our attention the need to develop the spirit within us, to understand God, and then to have these things apply in our lives.

The Apostle Paul further declared:

Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. (Acts 17:29.)

We can be influenced by man's device today which is contrary to enjoying the

spirit; ". . . for the letter killeth, but the spirit giveth life." (II Cor. 3:6.)

Are we worshiping God in the full spirit of truth or are there any golden calves or idols in our lives? Do we on occasion worship the gods of hate, bitterness, vanity, deceit, profanity, dishonesty, disloyalty, immorality, apostasy, money, gold, silver, uranium (to bring us up-to-date), power, clothes, passions, styles, a broken Sabbath, new cars with higher speed, in fact, all material things? The New Testament poses a very important question:

> Is not the life more than meat, and the body than raiment? (Matt. 6:25.)

It is easy to follow the world and think in a material or physical vein. I am reminded of an experience which happened as we toured the Western States Mission four years ago with President and Sister A. Lewis Elggren. As we journeyed through the state of Nebraska, we saw road signs, "Do not fail to see the Pioneer Village and the Progress of Man." As I am always interested in the pioneers and the progress of man, I was anxious to see what progress man had made. When we finally arrived, we found, a new, very modern building. In it were the various styles of automobiles, beginning with one of the first ones produced up to and including the new high-powered, streamlined, most modern car. And this was supposed to represent the progress of man! Yes, it is easy to follow the world and think of the material, the carnal, rather than the spiritual.

Do we worship these carnal or material things in preference to the spiritual? We do need a balance. We may prefer to worship the movies, movie stars, television, radio, and all forms of recreation. Do these things take us from our quorum meetings, Sunday School, and Sacrament meetings? If so, these are just some of the modern golden calves which can come into our lives, and we worship them in preference to developing our spiritual lives.

In the days of Moses the children of Israel merely gave material things to make their golden calf. Today we are giving our precious time. Material things can be replaced, but time cannot be called back, and time is allotted to each of us on an equal basis—twenty-four golden hours each day.

What are we doing with them? Are we using them to the best advantage?

Now is the time to do something about it! We all no doubt have approached a railroad crossing and have been exposed to the sign which reads, "Stop! Look! Listen!"

May we sincerely take this to heart. What if Paul should pass by today as he passed Mars' hill? What if Jesus should appear today (and no man knoweth the hour of his coming)? Are we as ready to meet him as we can be? I trust we will banish from our lives any worship of golden calves, and worship our Father in spirit and in truth.

It is my privilege to know many young couples on the campuses of the universities in this and other areas who are getting their education and at the same time having their babies, raising their families, and finding time to serve the true and living God. I thrill at their devotion.

Then I think of the couple who went to the bank and placed a mortgage on their home in order to finance their sixth son on his mission. They wanted all their sons to have this privilege and honor. They had a witness of the true and living God and were worshiping him and assisting in this great work.

As I toured the Southwest Indian Mission last fall, I met a Lamanite brother. I learned he was eighty-four years of age. A few years ago in this little branch where he lived, there were but a few members of the Church. Several times when he went to priesthood meeting, he was the only one present, but he didn't leave; he would sing a hymn and pray. His witness had come to him through worship of the true and living God.

Then I think of the parents who are humbly proud of their sons and daughters receiving all the awards and achievements possible through constant Church activity and participation. These are the homes where joy and happiness prevail because they are worshiping the true and living God. This is the type of home President McKay has spoken of this morning.

Now as to idols, they were prevalent in the days of Moses, of Paul, and are among us today. Paul's words to the Thessalonian saints, First Thessalonians, the first chapter and the ninth verse—". . . and how ye turned to God from idols to serve the living and true God," would indicate that they had seen the error of their ways and had turned to the worship of God.

So if there need be repentance in any of our hearts today, let us exercise the courage and fortitude necessary to turn from our idols to worship and serve the true and living God. If anyone within the sound of my voice has not yet been blessed with membership in the true Church of Jesus Christ of Latter-day Saints, I pray that the Spirit of the Lord will prevail upon him to receive the witness that the words spoken from this pulpit are divine and for the benefit of our spiritual and eternal lives.

It is our individual responsibility to see that our spiritual lives are in tune with the teachings of the Master, who said, ". . . seek ye first the kingdom of God, . . ." I testify to you that the material and physical things which we need to sustain life will be granted us. I testify further that God is our Heavenly Father. He is not a mystery but can be known if we desire to know him. This is my witness and testimony to you, in the name of Jesus Christ. Amen.

Friday Afternoon session,
April 4, 1958



Teach the CHILDREN

S. Dilworth Young
of the First Council of the Seventy

I echo the words of President McKay this morning and of President Smith this afternoon expressing an anxiety we should have for our children. In that connection I also remember that the day after tomorrow is the anniversary of the resurrection of the Lord Jesus Christ. I think, too, that April 6 is as near the anniversary of the actual day that it took place as we shall ever be able to ascertain.

I believe, too, that the Lord himself did not consider that the resurrection was his greatest gift to man. I do not attempt to defend the statement. I believe that he knew that we could not understand all of his purposes but that as humans we might understand what it meant to lay down a body and take it up again. I believe his highest purpose is that his children who will support and sustain him will be given

exaltation in his presence. That, I think, is what he had in mind when he came to the earth in the first place. I think he taught it to those who could understand the doctrine, and I believe that he has restored it to us in this last day with the purpose now of bringing it to a fulfilment.

If that be true, then the family is probably the greatest element in our lives today. Without the family we shall not attain exaltation, as I understand exaltation to be. And of course without children the family would not be very much.

But if we lose our children in the process of attaining exaltation, I think it is a little vain to assume that we are going to have very much happiness. Therefore I would raise my voice in asking that we give special attention to the children. Too, in 1958, we should begin to take steps which will correct the abuses which affect their lives in many places.

It so happens that much of my life has been spent working with children. This gives me some right to mention three needs which I think I can draw from that experience. I could name a dozen, but I have chosen these three because of associations I have had with three men. Each of these men is associated in my experience with children. In one case, one taught me as a youth. In the other two cases, in my work with children, I had dealings with them. I think in the things they told me and in the things they did themselves are found possibly some bases upon which we can begin our work. Here, then, are lessons from the three.

Dr. Adam S. Bennion would not have said, "Make things easy for youth." Rather he would have them develop honor by means of sharp competition. On the playing court he would have applied the lessons which would be their strength in manhood. He wanted keen, sharp, hard play; to win hard, fair, and square; to lose gracefully. But let some man try to use these fields of action to win illegitimately, to use an unfair tactic to further his own ends, to make the end justify foul means, and Adam Bennion became at once a hornet and a cudgel to drive him away.

At some point in their lives all children must be protected from the designs of conspiring men. Adam Bennion was one who was fearless, outspoken, their protector. Youth needs that protection by adults.

Oscar A. Kirkham could lift boys and girls out of themselves, to aspire to high things. In his hands they rode on the wings of eagles; they acquired the rugged strength of the mighty oak. He pointed the way to show that the greatest adventures are those in fields of morality, honor, and integrity. When he left them, the embers of the campfire dying down, somehow each one knew that the message was the echo of his own unformed ideals leaping into high resolve. We need more of that, too.

Thomas E. McKay was a stake president. I was a member of his stake for many years. Thomas E. McKay was for children. When help was needed, his weight and his influence were applied with full force and without reservation, and it was no mean force. He made only one stipulation to me when I was working with children. The man operating the program must not let the parents or the Church down. The principles of salvation and the testimonies of leaders must be the guiding factors.

These three elements were part of the living souls of the three men of whom I speak, whom I loved and revered.

Now, may I summarize what I have just said as to what our children might need and which we should be alert to give them:

Teach youth to play fair and square, to play hard and to win modestly, to lose gracefully, but, above all things, protect them from evil men until they are old enough to protect themselves. That is a vital thing.

Fire each child with the desire to reach the heights of happy achievement. Unless the spark kindles the flame, an inner flame, it will not warm the soul. This is vital, too.

Finally, keep always in mind the ultimate goal, exaltation in the presence of the Father and the Son. Do nothing to cloud this goal in the minds of children, my brethren. Do everything to keep its guiding light brightly shining.

I believe that if these three things, plus others which could be mentioned in handling children, can be applied, somehow our eternities will be sure. In this group here before me is the power to lead our children into righteousness, if we will but apply the principles.

My testimony is that God lives and that Jesus Christ the Lord lives and watches over us and desires us to come into his presence if we will but obey. I say it in his Holy Name. Amen.



How NEAR *to God are* YOU?

Eldred G. Smith,
Patriarch to the Church

I pray that I shall have an interest in your faith and prayers while I take this precious time. We have heard of the successes of the missionary work and the other activities of the Church. The growth of the Church is glorious in all its activities. The success of man and the Church can be measured, I think, in the answer to the question, "How near to God are you?"

Every one of us came from a preearthly existence. We always existed. Before coming to this earth we lived with our heavenly parents. We were their children. Challenging Job, the Lord said:

> Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.
>
> When the morning stars sang together, and all the sons of God shouted for joy? (Job 38:4, 7.)

And again Abraham said:

> Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;
>
> And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of

them; thou wast chosen before thou wast born. (Abraham 3:22-23.)

We are all children of our heavenly parents. We lived with them in the celestial kingdom. We walked by sight. We knew what the celestial glory was. As spirits only, we could not partake of the fulness thereof. We knew how our Heavenly Father came to his exaltation. Was it any wonder, then, that we shouted for joy when it was made known unto us that we could come to earth? We knew this was the step necessary and the opportunity for us to gain that glory which we there knew so well. We were promised that if we were faithful in all things we would have the opportunity to return unto our Father in heaven. We knew we would come here, having forgotten all, and be tried and tested. This was to be an opportunity where we would learn from our own experience. We were to learn good from evil, right from wrong. We would learn obedience.

To prove our obedience, among other things, there was a gospel plan given. This plan made necessary a Savior. Jesus Christ, the Only Begotten of the Father in the flesh, came in the Meridian of Time, and through his atoning sacrifice broke the bonds of death and opened the gates of the resurrection.

This Sunday all Christians celebrate the anniversary of this great day. Through him all shall have a glorious resurrection. We were promised the right and opportunity to return to our Father in heaven. Jesus Christ was our Elder Brother in that pre-earthly existence. He was, however, the Only Begotten of the Father in the flesh. It was he who created this earth. Thus, as a God, begotten of the Father in the flesh, he had power over life and death. No power could take his life unless he gave it. He could have lived forever. But no, he chose to do the will of the Father and give his life that all might live. Thus he broke the bonds of death and opened the doors of the resurrection, giving all mankind, all God's children, the opportunity to be resurrected and come unto him.

Through Christ we shall all be resurrected, but not all to the same glory. In Corinthians we read:

> There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.
>
> There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.
>
> So also is the resurrection of the dead. . . . (1 Cor. 15:40-42.)

The highest glory is the celestial, and naturally, the abode of our Father in heaven. To attain this glory there are special requirements. For this purpose is the gospel given to man. How well we, individually, accept and fulfil the laws of the gospel determines how near to God we will come.

How near to God are *you?* The Lord has said:

> Come unto me all ye that labour and are heavy laden, and I will give you rest. (Matt. 11:28.)

Brother Kimball reminded us this morning, and I have often heard him say, "Rest is not relaxation and lounging. It is exaltation."

Christ has given us the gospel as a way of life that will lead us, if we will live it fully, to exaltation. He has not left us to stumble blindly in the dark. It is there for us to follow and obey. Christ said to Nicodemus:

> Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

Nicodemus did not understand, and the Lord added,

> Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. (John 3:3, 5.)



How near to God are you? If you have not entered the waters of baptism yet, I suggest that you seek God in prayer and ask for understanding that you also may come nearer to him. Through prayer and wholehearted desire we may come near enough to him to receive extra added strength, to keep his commandments, to overcome evil, to change from bad habits to good habits.

Johnson said "bad men excuse their faults; good men leave them." Have you placed a barrier between you and God through misdeeds, neglect, omissions, or habits displeasing to God which keep you from coming nearer to him? How near to God *are* you? Repentance is a very difficult task, yet we all have plenty of it to do. Prayer is needed to help us repent. The feeling of guilt ties our tongues so that we cannot speak to him or approach him, yet God is always there to help. The door is never completely closed. Adversity is often the tool used to humble us and bring us closer to our Heavenly Father.

How *near* to God are you? Do you have the strength to repent? Yes, you may even be given added physical strength if you live near enough to God. I recall the experience of the Prophet Joseph Smith when he received the plates from which the Book of Mormon was translated. Before bringing them directly home he secreted them in a grove of trees, and upon returning for them he found them safe, and as he started homeward he was encountered by a man who tried to force them from him. He fought this man off, knocking him down, then in going farther the Prophet met another man whom he likewise knocked down. He continued again, and met a third man with the same result, then ran the rest of approximately three miles to his home. I think the Lord gave that experience to show him that he could receive extra added physical strength, because though he had the plates in his possession which would handicap or hinder him physically, he was still able to overcome the physical powers that were forced upon him.

Yes, *how* near to God are you? To be exalted with God in the celestial kingdom requires both righteous living and fulfilling the ordinances of the gospel. There are those who live a good life, but do not accept the ordinances of the gospel. On the other hand there are those who think that because they have been baptized, ordained, endowed, and sealed, that is enough. Yet they do not live righteous lives. Both righteous living and fulfilling the ordinances of the gospel are necessary to come unto God. Jesus Christ said to the Prophet Joseph Smith in the Sacred Grove in that greatest of all visions:

> . . . they draw near to me with their lips, but their hearts are far from me, they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof.

I wonder how many of us who are members of the Church draw near to him with our lips, but our hearts are far from him. Are we near enough to pay a full tithing? Are we near enough to keep the Word of Wisdom? Do we attend our Sacrament meetings? Do we do our ward teaching? Do we partake of the Sacrament and covenant to keep his commandments, and then keep them? Do we go to the temple to be sealed as husband and wife for time and eternity? Do we have peace, love, and harmony in our homes? Or are we like the ten virgins the Lord referred to of whom only fifty percent would measure up to come into his presence?

Patriarchal blessings are given to help us to return unto God, to be exalted in his kingdom. The blessings of the Lord are given to all who will come unto him. Seek his guidance in prayer and faith and humility, that the blessings of the Lord shall be unto you as you draw near to him with your hearts, is my prayer in the name of Jesus Christ. Amen.



BLUEPRINT
for Life

ElRay L. Christiansen
Assistant to the Council of the Twelve

I had had a desire to discuss a few truths of the gospel, having in mind particularly those Saints who are in somewhat of a quandary as to what it is all about, particularly those young people who have asked us such questions as: "Why worry so much about us?" "What difference does it make?" "Why is it necessary that we do this?"

> For a wise and glorious purpose
> Thou hast placed me here on earth,
> And withheld the recollection
> Of my former friends and birth.
> Yet ofttimes a secret something
> Whispered, "You're a stranger here."
> And I felt that I had wandered
> From a more exalted sphere.

So sang the poetess, Eliza R. Snow. Since the Lord has seen fit to open again the windows of heaven and reveal his mind and will to his servants, the prophets, beginning with the Prophet Joseph Smith, greater understanding and knowledge has come to man in relation to his origin, his place on earth, and his relationship to God. As we have already heard, this earth was organized for a special, definite, and divinely designed purpose—that we might live here and by following the plan of the gospel of Jesus Christ work out our destiny, our future, our salvation.

Every one of us will die. All of us will be resurrected, and all of us will live forever—somewhere. Where we shall live in the hereafter is left entirely to each one of us as an individual. It is possible for us to rise to exaltation in the celestial world, or, if we are dilatory or disobedient or indifferent, it is possible for us to remain with those of that category.

There are varying degrees of salvation, of happiness, of joy, and the frightening thing to me is that it is left to me to determine where I will fit in, in that life to come. There is nothing, certainly, that I would like more than to find myself with my family, with those I love, with my friends, and with my Brethren, but I know that in order to merit that, I must conform to certain principles, accept all the laws and ordinances of the gospel. I must yield valiant service in the cause of righteousness, in helping to build up the kingdom, and I must, of course, have accepted baptism by immersion by proper authority in order to become a member of the Church of Jesus Christ of Latter-day Saints. Those ordinances are indispensable and essential for all of us. I hope that those boys and girls who have talked to me about this, and others who may be in the same frame of mind, who are seeking for happiness, will begin by conforming their lives to the principles of this glorious gospel, which is a gospel of happiness, a gospel of joy, a gospel that will bring us peace, even the peace that passeth understanding.

The Prophet Joseph Smith once made this statement, which is wonderful to contemplate:

> Happiness is the object and design of our existence, and will be the end thereof, if we pursue the path that leads to it, and this path is virtue, uprightness, faithfulness, holiness, and in keeping all of the commandments of God. (*Teachings of the Prophet Joseph Smith,* pages 255-6.)

That is a simple prescription and it is just as easy to follow as it is to follow the compass once we set our course and get our directions.

Now, I am sure that we must have been faithful, even valiant, in that preexistent world because we have graduated, so to speak, with some degree of honor into this state of our existence, which was necessary in order to continue the next phase and rise to the heights of joy and happiness and receive all that the Lord desires us to receive. It is here, now, that we determine where and what we will be in that life which follows this one upon the earth. The precious right to direct the life that has been given to us by our Father should be cherished by each individual, for each may determine for himself whether he will perfect his life by keeping the commandments of God or whether he will follow his own inclinations and wayward ways. All of us, however, will be rewarded according to our works, and our salvation will be graded accordingly. In the gospel of Jesus Christ we have the perfect plan for the happiness that we may achieve.

There is no need for any of us to get lost in the wilderness of doubt and uncertainty, and of foolish doctrines, because the way is clearly defined.

It was Emerson who said: "Man has two creators—his God and himself." Having this life given us to live and to plan and direct, it is a tremendous responsibility that rests upon us. We must constantly segregate the things which endure from the things which are transitory. Split-second decisions, which all of us sometimes have to make, can be more safely made if there have been set up beforehand some "musts" and some "must nots." In this day of glamor, enticement, pressure, new temptations, in this day of moral laxity when more and more are feeling less and less the individual and personal responsibility for wrongdoing, it is imperative that each of us develops a firm desire to choose the right regardless of the circumstances.

Someone has aptly said: "Good character is determined by what you stand for, not by what you fall for." Why does the Lord, through his servants, constantly admonish us to choose the right and to keep his commandments? Simply because he is our Father, and he wishes us to be led into eternal happiness. He wants us to be free by avoiding the bondage of sin and of wrongdoing. His commandments are given to help us, not to hinder us. He would impose nothing upon us except it be for our good. He wishes to assist us through these commandments, which are principles by which we must learn to keep in order to find joy and peace, rather than regret and remorse.

"Be faithful and diligent in keeping my commandments and I will encircle thee in my arms of love," the Lord tells us. Why are your parents so deeply concerned over you, their boys and girls, hoping and praying constantly for your welfare? Because they love you; because they realize that there is in the world a force of evil just as certain as there is being directed a work of righteousness, and that between those two forces there is an eternal conflict with a human soul as the stake.

The Prophet Mormon had this in mind when he wrote these marvelous words:

> Wherefore, all things which are good cometh of God; and that which is evil cometh of the devil; for the devil is an enemy unto God, and fighteth against him continually, and inviteth and enticeth to sin, and to do that which is evil continually.
>
> But behold, that which is of God inviteth and enticeth to do good continually; wherefore, every thing which inviteth and enticeth to do good, and to love God, and to serve him, is inspired of God. (Moroni 7:12-13.)

My, what a revelation that is! Only when the spirit yields to the body has the devil power to overcome the spirit and prevail. The Adversary lives! He is not dead! He is active. He is powerful, even though his power is limited. I noted last night a statement of President Brigham Young that I would like to read in regard to this:

> The adversary presents his principles and arguments in the most approved style, and in the most winning tone, attended with the most graceful attitudes; and he is very

careful to ingratiate himself into the favor of the powerful and influential of mankind, uniting himself with popular parties, floating into offices of trust and emolument by pandering to popular feeling, though it should seriously wrong and oppress the innocent. (*Discourses of Brigham Young*, page 69.)

Satan is cunning. I will never forget what Brother Thomas E. McKay said in an address from this pulpit, "We do not lose our faith by a blowout—just by slow leaks." That is the way the Adversary works. The Book of Mormon makes the statement that he ensnares us, and if we do not repent, he "leads us carefully down to hell." He never jerks, just rather eases us along, unless we turn from the path of wrongdoing.

Your parents, my young brothers and sisters, do not wish their association with you to end with this life, but they realize that now is the time and the place and the opportunity to prepare for that grand reunion beyond the grave. A week or so ago a young couple came to the temple and received their endowments and were sealed in holy matrimony. In the group that met with them in the sealing room were represented three generations on each side. That, it seems to me, is as it should be. Families should participate as families in holy places. If we expect to be together as families in the next life, and it seems to me that is the center and the objective of the whole, then it is best and well that we get together as families in these holy temples under such circumstances as that.

The overwhelming desire that should be in the mind of every young boy and every young girl as he or she moves into young manhood and womanhood is to prepare himself or herself each day that he or she lives to be worthy of entering into the house of the Lord, and there receive the fabulous blessings that the Lord extends to those who desire them. How glorious is the doctrine that man was in the beginning with God! How glorious is the doctrine that families may be perpetuated forever! Of all the people upon the earth today the Latter-day Saints should manifest the greatest faith in God—not because we are a more gifted people or a better race, but because through the goodness of God we have received evidence upon evidence of our divine origin, and the knowledge that we are indeed his children.

Not only the Bible but also modern scriptures have revealed to us great and fundamental truths which are not generally understood as to the origin and destiny of man. In addition, appearances of the Lord himself and appearances of his heavenly messengers have added to the faith and knowledge of this people. I pray, brothers and sisters, that all of us, especially those who are coming into manhood and womanhood, may give sober thought to these glorious principles and be able to build our lives upon the sure foundation of the gospel of Jesus Christ, "whereon if men build they cannot fall."

I testify that he is real, he is the Savior. He was resurrected and he lives, and this is his plan for happiness and exaltation, and I do it humbly in the name of Jesus Christ, the Lord. Amen.



the reason for

SIN *and* EVIL

George Q. Morris
of the Council of the Twelve

My dear brethren and sisters, I sincerely pray that the Lord will direct me by his spirit to say what I should say today. I had been thinking along lines similar to what the last two brethren have been speaking of. We have avoided a head-on collision, but we have been pretty close to it.

I have had in mind a statement of Job: "Man that is born of a woman is of few days, and full of trouble." (Job 14:1.) I suppose at times we all may have that feeling ourselves. That leads to the matter of troubles and evils and sins and adversity which have been referred to today. I rejoice greatly in the revelations that God has given us so that we will understand life, and if we can get the right relation to sin and adversity and its opposites we can intelligently understand life. There has always been a debate through the centuries as to what sin is, and more particularly why there should be so much sin in the world. Some who believe in God think that it is only an illusion. Some faiths are based on the belief that there is no sin—that it is only an idea in the mind. Others who believe in a God think that perhaps he did not quite make a perfect job of the creation, and there are other various ideas advanced as the reasons for sin. The sin and suffering in the world, says the atheist, proves there is no God.

It has been a great satisfaction to me just to look over the Lord's explanation of why there is sin, and I want to bring to you the few short sentences in which he explains why sin is in the world. I think it will be enlightening to us and enable us to have the right understanding regarding this matter.

He said to his disciples:

> Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! (Matt. 18:7.)

This is a very definite and clear declaration so far as we are concerned that in the world there must be offenses. There must be sin in the world, but the Lord blocks any illogical reasoning that because there is sin we cannot be blamed for having partaken of it with his statement: "but woe to that man by whom the offence cometh!"

He also says, in the Doctrine and Covenants, 29:39, "And it must needs be that the devil should tempt the children of men, . . ." That is a necessary situation in our lives. Then we are told what happened when transgression occurred. Because of Adam's transgression, the Lord said: ". . . cursed shall be the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life." (Moses 4:23.) I think we should bear in mind that the Lord said for the *sake of Adam* he would curse the land, and he followed this by saying,

> By the sweat of thy face shalt thou eat bread, until thou shalt return unto the ground—for thou shalt surely die—for out of it wast thou taken: for dust thou wast, and unto dust shalt thou return. (*Ibid.*, 4:25.)

Now this seems to paint a very gloomy picture, and some people do not go much farther than this, and try to blame Adam for the sins and troubles that come into their lives. I just want to say here in passing that I hope none of us—no member of this Church—

will speak lightly of Adam, an august and glorious personage close to the throne of God, the father of our race, and identified as Michael, the great archangel. We should think of him and speak of him with love and with reverence, and not tolerate any other attitude in our presence.

That gloomy picture does look serious, and life is serious, but the Lord explains further:

> And it must needs be that the devil should tempt the children of men, or they could not be agents unto themselves; for if they never should have bitter they could not know the sweet— (D & C 29:39.)

This is a clear and definite statement that I think we must accept literally.

Further, the Lord said, after Adam had transgressed: "And I, the Lord God, said unto mine Only Begotten: Behold, the man is become as one of us to know good and evil;" (Moses 4:28) testifying that through his transgression Adam had attained a knowledge of good and evil which he did not have before.

Then the Father gives further instructions to Adam:

> And the Lord spake unto Adam, saying: Inasmuch as thy children are conceived in sin, even so when they begin to grow up, sin conceiveth in their hearts, and they taste the bitter, that they may know to prize the good. (*Ibid.*, 6:55.)

This being "conceived in sin," as I understand it, is only that they are in the midst of sin. They come into the world where sin is prevalent, and it will enter into their hearts, but it will lead them "to taste the bitter, that they may know to prize the good." And then with further emphasis on the matter of agency, the Lord says, ". . . it is given to them to know good from evil; wherefore they are agents unto themselves. (*Ibid.*, 6:56.)

This matter of agency is the very essence of our existence. The Lord said unto Enoch:

> Behold these thy brethren; they are the workmanship of mine own hands, and I gave unto them their knowledge, in the day I created them; and in the Garden of Eden, gave I unto man his agency. (*Ibid.*, 7:32.)

Also the revelation in the 93rd section of the Doctrine and Covenants emphasizes again this matter of agency. We are intelligences, and the Lord says,

> All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also; otherwise there is no existence. (D & C 93:30.)

If we take away their free agency we nullify the purpose of the existence of mankind in the world. Satan attempted to do that.

By these revelations we see why sin is in the world and adversities and evils of various kinds. We can picture the plight of Adam and Eve. They had been condemned to sorrows, woes, troubles, and labor and they were cast out from the presence of God, and death had been declared to be their fate. A pathetic picture, indeed. But now a most important thing happened.



Adam and Eve had explained to them the gospel of Jesus Christ. What would be their reaction? When the Lord explained this to them, that a redemption should come through Jesus Christ, the Only Begotten of the Father, Adam exclaimed:

> Blessed be the name of God, for because of my transgression my eyes are opened, and in this life I shall have joy, and again in the flesh shall I see God. (Moses 5:10.)

And what was the response of Eve, his wife. She

> heard all of these things, and was glad, saying: Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and . . . eternal life. (*Ibid.*, 5:11.)

There is the key to the question of evil. If we cannot be good, except as we resist and overcome evil, then evil must be present to be resisted.

So this earth life is set up according to true principles, and these conditions that followed the transgression were not, in the usual sense, penalties that were inflicted upon us. All these that I have named to you that seem to be sad inflictions of punishment, sorrow, and trouble are in the end not that. They are blessings. We have attained a knowledge of good and evil, the power to prize the sweet, to become agents unto ourselves, the power to obtain redemption and eternal life. These things had their origin in this transgression. The Lord has set the earth up so we have to labor if we are going to live, which preserves us from the curse of idleness and indolence; and though the Lord condemns us to death—mortal death—it is one of the greatest blessings that comes to us here because it is the doorway to immortality, and we can never attain immortality without dying.

So these are all real blessings. We come to the earth with all these conditions arranged as they are so that we have to struggle constantly against evil, struggle to preserve our lives, struggle for everything of true value—that is the thing for us to understand—this is the course of life that is most desirable, and for our good. We have no need to find fault with these conditions. The Lord has ordained them all for our welfare and happiness. The truth as I understand and feel about it is simply that circumstances placed Adam in a position where by a technical transgression he could come into mortal life, moving out of immortality into these earth conditions for his blessing, for the blessing of the race, without which no immortality and eternal life and exaltation could ever come. And in doing this, also, of course, his body, taken from the earth, was made mortal—an absolute essential. There is no salvation or exaltation except through the possession of a body of flesh and blood.

In conclusion I want to give this inspired declaration by the Prophet Lehi.

> For it must needs be, that there is an opposition in all things. If not so, . . . righteousness could not be brought to pass, neither wickedness, neither holiness nor misery, neither good nor bad. Wherefore, all things must needs be a compound in one; . . .
>
> And now, behold, if Adam had not transgressed he would not have fallen, but he would have remained in the garden of Eden. And all things which were created must have remained in the same state in which they were after they were created; and they must have remained forever, and had no end.
>
> And they would have had no children; therefore they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin.
>
> But behold, all things have been done in the wisdom of him who knoweth all things.
>
> Adam fell that men might be; and men are, that they might have joy. (2 Nephi 2:11, 22-25.)

The answer to all the problems in the world is the gospel of Jesus Christ, which enables us to overcome all adversities, sin, and death, and go back into the presence of God fit to dwell in his presence, through the Lord Jesus Christ, our Redeemer.

I bear this humble witness that this is the Church of Jesus Christ, organized by him personally; that President David O. McKay is conducting the affairs of this Church as the Lord Jesus Christ directs him, and I bear this witness in the name of Jesus Christ. Amen.



Joseph Smith

a

PROPHET

LeGrand Richards
of the Council of the Twelve

I rejoice, my brothers and sisters, in the privilege of attending this conference with you and with my Brethren here on this stand. I love them, I love the Saints.

I thought when we listened to the report of the growth of the Church, how your hearts must rejoice! When I think of our visits to your stakes and your missions and what you and your families are contributing to the growth of the Church, surely that is what we labor for with all our hearts and souls and that is what we pray for! The Lord is blessing the efforts of the Saints throughout the world. May he continue to do so.

I thought that in the few moments I have here today I would like to make a few comments on a question that was asked me in a letter I received a few weeks ago from a nonmember of the Church whom I met on one of my visits in the Church. The question was this: "Please, sir, tell me why you think Joseph Smith was a prophet of God." I have preached on that subject for fifty years, and the more I do the more my heart is made to rejoice. I make these comments:

I believe the Bible to be the word of God. I believe, as has already been stated here today, that God had a plan when he created this earth, when he placed man upon it, just as definitely as any architect ever draws a plan for a building before it is constructed.

I believe the words of Isaiah when he said that the Lord declared the end from the beginning. I think it is our duty to understand that plan, to study it, that we might know and understand the purposes of the Lord in the creation of this world and what is yet to transpire before the coming of Christ, our Lord, to rule and reign as King of kings and Lord of lords, as he and the prophets have declared.

I believe the words of the Apostle Peter when he said that

> We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:
>
> Knowing this first, that no prophecy of the scripture is of any private interpretation.
>
> For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. (II Peter 1:19-21.)

I believe that the word of prophecy is a more sure word than anything else we have in this world.

I like the words of the Savior on that same subject as he walked beside his disciples on the way to Emmaus when he said:

> . . . O fools, and slow of heart to believe all that the prophets have spoken. (Luke 24:25.)

And then beginning with Moses and the prophets, he showed them how that in all things they testified of him.

> Then opened he their understanding, that they might understand the scriptures. (*Ibid.*, 24:45.)

Just as the prophets of old declared the coming of Christ in the Meridian of Time and gave the signs that would accompany his coming, even to the casting of lots for his raiment when he was crucified, so have the prophets looked forward to the latter days when he would come in the clouds of heaven, and so have they proclaimed the events that would precede his coming. When he was here upon this earth, he was always looking forward to his final coming when he would come in power to reign among the children of men as King of kings and Lord of lords, and we should know something of the events that are to transpire to prepare the way for his coming.

I like the words of the prophet Amos in which he said,

> Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets. (Amos 3:7.)

Never has there been a dispensation of God's truth in the earth without a prophet at its head except for the brief time that Jesus labored among men and stood as the head, and he called his Twelve, and as Paul tells us:

> And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;
>
> For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:
>
> Till we all come in the unity of the faith, and of the knowledge of the Son of God, . . .
>
> That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, . . . (Eph. 4:11-14.)

You only need to look at the world today to know how we are becoming more divided year after year instead of more united because the apostles and prophets whom God put in his Church to bring unity of the faith were done away with.

I would like to refer to a few prophecies of the things that are to transpire before he comes. I quote first from the third chapter of Malachi, the first verse:

> Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. (Mal. 3:1.)

When he sends his messenger, who could he be other than a prophet of God, since God will do nothing but he revealeth his secret unto his servants the prophets? And if he sends his messenger to prepare the way for his coming, that he may come swiftly to his temple, we could expect that all the promises of the prophets pertaining to the preparation for his coming would be fulfilled under the direction of this messenger. And these promises could not be fulfilled except there was a prophet unto whom God could reveal his mind and will and give wisdom beyond the wisdom of man to accomplish all the prophets have foretold.

Briefly, let us refer to the promise given by Daniel in his interpretation of Nebuchadnezzar's dream. He had already forgotten his dream, and he called for the wise men and the soothsayers and astrologers, and none of them could tell him his dream. Then he sent for the prophet in Israel, and Daniel took it up with the Lord. And he said that there was a God in heaven who maketh known Nebuchadnezzar's dream and the interpretation thereof. Then Daniel told him of the rise and fall of the kingdoms of this world until the latter days when the God of heaven would set up a kingdom that would never be destroyed or given to another people, but it would go forth until it would become as a great mountain and fill the whole earth, and it would stand forever, until one like the Son of Man would come in the clouds of heaven, to the Ancient of days.

> And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed. (Dan. 7:14.)

Why do we read these things in the scriptures if they are not meant to be fulfilled? How can the world accept the scriptures and then believe that all these things can transpire without a prophet of the Living God to whom God can reveal his mind and will?

I bear you witness that Joseph Smith was the messenger sent, that he was

the instrument in the hands of God in setting up this kingdom.

There is not time to go into details, but anyone with a fair mind who will analyze the organization of this Church and what it is accomplishing and the great order of the priesthood (for every man and every man's son can bear the priesthood of God and become partners with him in the building of his kingdom), could not hope to find anything else to compare with it in all the world. There just is not such an organization.

In the olden days they used to liken this Church to the German army. You know what happened to that, but the Church is still going on. One of our Presidents of the United States made the statement not long ago that the greatest organization in the world for the development of men and women was the Mormon Church. And one of our great writers recently said he considered it the most dynamic church in America. We know there is no other organization like it in this world, and any thoughtful person who will investigate will come to that conclusion; and that is one of the tangible evidences that Joseph Smith was a prophet of God, that he was the instrument in the hands of our Father in heaven in setting up his kingdom in the earth.



If we could but take time to go into some of the achievements of the Church —take, for instance, our welfare program. Of those who come here and see what we are doing, one man wrote recently, "Why aren't we all Mormons?" Another wrote, "I guess I am on the wrong boat." The world begins to see that we have a program the like of which cannot be found anywhere in this world today.

Then we come to our youth program, and those who come among us bear witness that there is nothing like it in the world. We know that is true.

Then we come to the great missionary program of this Church, and there is not anything like it in all this world. I tell you, the sacrifices that men and women and their children make to help carry this gospel message to every land and every clime must be a most wonderful, acceptable thing to our Father in heaven because he has indicated his interest in carrying the gospel to the nations of the earth.

So I give to my friends this great organization as one of the tangible evidences that Joseph Smith was a prophet of God.

I would like to refer briefly to the promise in the fourth chapter of Malachi:

> Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:
>
> And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. (Mal. 4:5-6.)

Does the world believe this promise? And if Elijah were to come, to whom would he come other than to a prophet of God, since God will do nothing but he revealeth his secret unto his servants the prophets?

We bear witness that Elijah has come. You heard something of our microfilming program here today. Since Elijah came, there has been a wave sweep over this world in the interests of genealogy and record keeping such as the world has never dreamed of in years before. We have referred to the promise of the Lord through Malachi (*Ibid.*, 3:1) that he would send his messenger to prepare the way before him that he might come suddenly to his temple. How can he come to his temple except a temple is built in the earth to prepare for his coming, and who could build such a temple except a prophet of God?

Now, compare that with the work of Elijah who brought the keys of the great temple program, and then the words of Isaiah whom the Lord permitted to look down through the stream of time for three thousand years and who saw the last days with the mountain of the Lord's house established in the top of the mountains and exalted above the hills, and that all nations would flow unto it and say:

> . . . Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: . . . (Isa. 2:3.)

You people who are here, and your parents before you, have been gathered from the nations to come to the house of the Lord in the top of the mountains. That could not have transpired without a prophet unto whom God could reveal his mind and his will and give instructions as to what temples are for; and this all is a part of the work of Elijah. This temple standing on this block is another tangible evidence that Joseph Smith was a prophet of God.

Let me give you the Book of Mormon. No man can believe the Bible and believe the words of the prophets without knowing that there is a companion volume of scripture that God the Eternal Father commanded should be written and declared that he would bring forth and join to the stick of Judah, which is the Bible, making them one in his hands, and one before his eyes.

How could he do that without a prophet of God to bring forth that marvelous record and join it to the record of Judah? We have that record before us. It has been before the world now for one hundred and thirty years, and people by the thousands and hundreds of thousands have borne witness that the promise contained in that book has been realized in their behalf in that God has manifested unto them the truth of the words of that book.

In Washington just recently, while holding a missionary meeting, a young mother of two children, a new convert to the Church, was asked to say a few words, and when she stood up, she said,

> The missionaries promised me if I would read the Book of Mormon and ask God the Eternal Father, that he would manifest the truth of it unto me by the power of the Holy Ghost. I did that. I got down on my knees, and then I read that book, and my whole soul was illuminated, and I knew that that book was divine.

This is another tangible evidence that Joseph Smith was a prophet of God and one that the world has not yet been able to account for except as the Prophet Joseph declared.

In closing I leave you this one thought: We have been told that our convert baptisms last year reached nearly 32,000. If anybody who wants to know the truth would go out into these missions and interview those men and women who have left the teachings of their parents and joined this Church, he would find that they will testify that their membership in this Church has literally changed their lives.

One convert put it in words like this: "When I think of who I was when the gospel found me and what I am today, I cannot believe I am the same man. I do not think the same thoughts. I do not have the same habits. I do not have the same ambitions and desires in life." Membership in this Church will make bad men good and good men better.

That is what the Lord meant when he said we were to be born again. So I say to you that it is not what people know about this Church that holds them out, it is what they do not know about it, because it is God's eternal truth, and that is another of the tangible evidences that Joseph Smith was a prophet of God. I bear you my solemn witness that I know it in every fibre of my being, and I pray God to bless you all, in the name of the Lord Jesus Christ. Amen.

Saturday Morning session,
April 5, 1958



the Priesthood of the COVENANT

Antoine R. Ivins
of the First Council of the Seventy

My beloved brethren and sisters, it is almost a frightening situation to face you and realize the obligation that that implies on my part. I seek an interest in your faith and prayers that anything that I may say may be directed by the Spirit of God our Heavenly Father.

First, I desire to say to Sister Bennion, Sister McKay, and Sister Kirkham, that I loved their husbands dearly and miss their presence today and hope that God will comfort the sisters in the absence of these wonderful men.

As you have been told, I am a member of the First Council of the Seventy, a group selected to proclaim the restored gospel of Jesus Christ, and I am always interested in the progress that that great movement makes. There are many ways of doing it, of course; there are many fields of labor in which we embark to spread a knowledge of the restored gospel of Jesus Christ.

I have enjoyed the remarks of President Clark. I believe that there has come into my heart through inspiration and revelation a testimony that Jesus Christ is the Son of God, that he has worked out for us the means by which we can return to the presence of God, even in exaltation.

Last night we had a very interesting missionary meeting, and from my point of view, one of the most pleasing features of it was the very sweet and humble testimony of a new member of the Church as to the joys and the satisfactions that have come into his heart after having found what he called the pearl of great price. That comes about because the priesthood of God has been restored to the earth. The men who hold that priesthood have the obligation, which is really a privilege, of carrying to the world a knowledge of the plan of life and salvation, which through experience and observation I can testify is really true and effective in the lives of men and women who accept it and live it. People who accept that testimony have the privilege of coming into the fold and enjoying the many blessings that can result through the ministry of the priesthood of God.

It is a wonderful responsibility to hold that priesthood. It is a tremendous opportunity that we have in its administration, not only for the benefit of others who have not understood it and appreciated it, but for our own sakes as well.

It is now twenty-four years since I first stood at this pulpit and bore my testimony to you. In that time I have had the pleasure of ministering among the people of the stakes and the wards, and I have been in the territory of all the mission fields of Mexico, Canada, and the United States. I have seen it effective in the lives of people, and verily it is, as we were told last night, a pearl of great price which is within the reach of all who will strive to get it.

Now the pearl of great price is not a bound volume. We have one we call the Pearl of Great Price, of course, but that is not the pearl of great price to which I refer. The pearl of great price —what is it? It is the opportunity, I believe, to earn an exaltation in the kingdom of God, which comes to us as a merciful gift from Christ our Lord. Now, there are many others who have the privilege of earning that great gift.

I like to think of the pearl of great price as being in escrow, brethren and sisters, and we can only receive it—and perhaps we will not know whether or not we have done it successfully until the end of our days—by obtaining and exercising and magnifying the offices of the priesthood. That is what it means, brethren and sisters, the opportunity of the priesthood magnified in the lives of men and women, and the exaltation that can come about through that exercise.

To me that is the pearl of great price. It will never be retrieved from escrow until God gives us the word of commendation for a life well lived.

There are many, many men in the priesthood of God; we were told yesterday that there are almost 203,000 men in the Melchizedek Priesthood, and those men have that opportunity and that responsibility. As I have moved about among the stakes and checked in recent years, I have discovered, however, that there are many people who have gone through the formality of having that blessing bestowed upon them who evidently do not appreciate it. I have come to think that the Melchizedek Priesthood, perhaps, in certain sections, is the most unappreciated gift that we have. In many sections where I have been there are at least thirty percent of the elders who are reported inactive. Of course, I do not know just what "inactivity" means, but certain it is that when they are reported as such they are not striving fully to magnify their calling.

I like to suggest to those people the advantage of doing it—to hold up to them an incentive for it, and I would like to read you a little from the Doctrine and Covenants, which sets up that privilege:

> For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling [mind you, the magnifying of their calling], are sanctified by the Spirit unto the renewing of their bodies.
>
> They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God.

Now that means, to become the elect of God one has to magnify his calling in the priesthood.

> And also all they who receive this priesthood receive me, saith the Lord;
>
> For he that receiveth my servants receiveth me;
>
> And he that receiveth me receiveth my Father;
>
> And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him.
>
> And this is according to the oath and covenant which belongeth to the priesthood.
>
> Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved. (D & C 84:33-40.)

Now that, my brethren and sisters, is the blessing that may be obtained by magnifying the calling we have in the priesthood. Two hundred and three thousand men have that opportunity. Two hundred and three thousand men, if they live to avail themselves of all of the privileges of the Melchizedek Priesthood, will be able to take from escrow that pearl of great price which is, in my opinion, exaltation in the kingdom of God our Heavenly Father.

The culminating privilege in the testimony of that fine brother last night was the fact that he had been able to take his wife and children to the temple in Los Angeles, to be sealed to his wife and have his children sealed to him. In many, many meetings which I have attended, meetings of elders and their wives and of reclaimed members of the Church, if you will permit that expression, the culminating blessing to which these brethren have testified is the privilege of being sealed to their wives and having their children sealed to them in the temple of God; and still, not fifty percent of our people who marry avail themselves of that privilege. All that our Father hath shall be given to him who magnifies that calling, and that means that he shall take his wife to the temple, because we are told also that men who succeed in fully living up to all of the privileges and responsibilities of the Melchizedek Priesthood shall become gods with the power of eternal increase. That is the pearl of great price, brethren and sisters.

Then, why should we not strive, once we have been offered that privilege, to magnify it?

Now it is our duty, the duty of those of us who strive to do it, to help others to realize the importance of it and then give aid and succor where it is necessary to strengthen in their determination these people who have not yet seen fit to qualify for all these blessings. We have many of them, yes, many of them, and who are they? They are our brothers, our cousins, our uncles, and in cases, our fathers. I had an elder in my chair, setting him apart one day, and asked his father if he could help me, it being a Melchizedek Priesthood function, and he said, "No." I said, "Well, brother, you have to be careful, because as soon as this son of yours gets in the mission field he is going to start to work on you to convince you of these things." He said, "Brother Ivins, he is not waiting to get in the mission field; he is starting now."

Well, there we are, brethren and sisters. That is just a typical instance of many men who are willing that their sons should go out and serve in this cause and are hopeful that their sons will be able to live better lives than they have.

On another occasion, as one of those fathers left my office, I said, "Now, the next time you bring a son in, and you say it is going to be soon, be sure that you can help me." He said, "I will."

Now, brethren and sisters, we all know that these things are important in our lives, but why cannot we develop the courage that it takes to qualify for the Spirit of God through exercising the priesthood that has been given to us to the very fullest of our ability? Why cannot we? That is the great and important problem, it seems to me, brethren and sisters.

I testify to you that priesthood is virile in the lives of men, that it is actual, that it has been restored. Bless your soul, in one direction, there are only two steps between my ordination as an elder and the Prophet Joseph Smith. It is here, brethren and sisters, in its vigor and in its strength and in its purity in unbroken line. Now why cannot we live worthy of it and magnify it?

May God help us to do it, I pray in the name of Jesus Christ. Amen.



Jesus Christ— *a* REALITY

Alma Sonne
Assistant to the Council of the Twelve

My brethren and sisters, I have been deeply impressed by the stirring and sublime messages which have come to us during this conference, also by the singing of the choirs—for singing, after all, is surely a part of divine worship.

Someone has said that the best evidence of Christ's divinity is Christ himself.

A few years ago I made some notes which I headed, "Jesus Christ—a Reality." I had two reasons for making the notes. One was that I had just read an article entitled "Jesus Christ—a Myth," and the other was the reading of a summary in a Denver newspaper of some sermons delivered on the previous Sunday. One of the ministers, according to the report, made the following statement: "It matters not to me whether the historical Jesus lived or not so long as I have access to the philosophy of life which is attributed to him."

The protestant minister who made this statement, it appears, is willing to teach Christianity without Christ. By so doing he removes the greatest and strongest incentive to live a Christlike life. But Jesus cannot be disposed of in any such flippant and thoughtless manner. He still lives not only in the hearts of mankind but also on the pages of history, and he is still the most beautiful and attractive personality in human history.

It was Colonel Robert G. Ingersoll who said many years ago: "For the man Jesus, I have the profoundest admiration. I gladly pay to him the homage of my tears; but for Jesus as the Son of God, I will have nothing to do with him."

I submit to you, my brethren and sisters, that the statement made by Mr. Ingersoll is not one whit more unchristian than that made by the minister who occupied a Christian pulpit. It is said that when Ingersoll died many of the preachers in Christendom searched in their vocabularies for words that sting and bite with which to execrate his memory.

It is reported that Napoleon once said, "Is it not amazing that the ambitious dreams of Alexander the Great, Julius Caesar, and Napoleon Bonaparte should vanish into thin air and a Jewish peasant should extend a crucified hand across the pages of history and control the destinies of the human family?"

Some of you will recall that a few years ago H. G. Wells, the historian, was asked to write down the names of six characters in world history, who, in his opinion, had wielded the greatest influence for good among the children of men. Without any pause or hesitation he quickly wrote the name Jesus of Nazareth. He then remarked: "But I am not a Christian. I am a writer of history." He then put down four more names, all of which I have forgotten. But he ended the list with the name, Abraham Lincoln, who presided over this nation during the crucial days of the Civil War.

It was Lincoln who said: "I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to what light I have. I stand with a man who is right, and I stand with him as long as he is right, but I part company with him when he is wrong." I have always regarded Abraham Lincoln as our greatest statesman who exemplified Christian ideals in his management of the nation.

As intimated by these men, Jesus stands alone even among the world's greatest like a tall majestic mountain which lifts its form above the hills and valleys. There is no one with whom he can be compared. We readily classify all leaders who have achieved and won fame in music, in art, in literature, in statesmanship, and even in militarism, but we cannot put Jesus with any group. History has accounted for most men.

The intellectual activity of the sixteenth century, for instance, produced Shakespeare, Milton, and many others. The struggle and desire for freedom in the eighteenth century made men like Thomas Jefferson, George Washington, Patrick Henry, Benjamin Franklin, John Adams, Alexander Hamilton, and others. The wild robber spirit of the east produced Alexander the Great. But who, except the believer, will account for Jesus? He came out of a city noted for ignorance, yet he rose to intellectual and spiritual heights. He lived in a period of hatred and bigotry, yet he personified love and goodwill. His name and fame have been remembered, and yet he wrote no book to keep alive his memory. His gospel of salvation was entrusted to a few humble men whom he trained for three years and sent forth to proclaim his truths. These men, judged by worldly standards, were meek and lowly and without influence in the recognized circles of their day. Discussion of Jesus has filled volumes. His memory is everywhere. He takes a

place midmost in history and is the central figure around which events are woven. Strangely enough, he is both loved and hated. There are people on earth today who would crucify him the second time were he to come again.

A determined effort was made to blot him out completely, yet he lives in the hearts of men and women the world over. Many have died for him and there are many who would die for him today if it were necessary. He is slowly but surely conquering the world. His contemporaries, like Pontius Pilate and Herod the Great, would probably have been forgotten were it not for their association and connection with him during their lives.

What is the position of the Church with respect to this great, outstanding character about whom we have heard so much today? This morning we heard a wonderful and powerful sermon delivered by President J. Reuben Clark, Jr., concerning Christ's resurrection, his last three days on the earth, and the atonement he wrought out on Calvary. There are those who claim to be followers of the Nazarine who deny, ridicule, and endeavor to explain away the great miracles connected with his ministry among men. To them we say, "Christianity is either history or nothing." To deny Christ's divinity is to turn one's back on the integrity and reliability of many scriptural declarations and to question the revelations of God.

Mormonism declares that Jesus Christ lived upon the earth, that he mingled with men, that he preached his powerful Sermon on the Mount to a small group of friends and associates who gathered on a mountainside, that he performed mighty miracles, that he was born of the Virgin Mary, that he was put to death on the cross by his enemies, that he arose from the grave on the third day after his crucifixion, and finally, that he is the Son of God. Mormonism also declares that he chose twelve apostles, that he commissioned them to preach the gospel of salvation which he had taught them, and that like him they performed many miracles in his name and established his Church upon the earth.

May we always remember him and keep all the commandments which he has given us, I pray in his name. Amen.



the Aaronic Priesthood Its POWERS *and* BLESSINGS

Carl W. Buehner
of the Presiding Bishopric

I esteem it a great honor, my brothers and sisters, to be in your presence and to bear you my humble testimony of the divinity of this great work. As I look into the faces of this large audience of leaders gathered from all parts of the Church, fully aware of the tremendous activity going on in the Church, I feel to say, "God bless you every one."

Last Wednesday and Thursday, I enjoyed the honor of attending and participating in a number of sessions of the outstanding Primary conference. I came to a realization, more than ever before, of the marvelous influence of these sisters on the lives of our children. I would like wholeheartedly to commend them for the fine work they are doing and assure them that they have the love and blessing of each of us.

Among other things, they are teaching the Articles of Faith in language the children can understand. This after all is the very heart of the gospel. They are also conducting departments which are providing a great stimulation in preparing the young boys to receive the Aaronic Priesthood.

I heard a story the other day that could well be the result of the teaching of the Primary organization. This concerned a family who came to the bishop at tithing settlement time. In the group were the father, mother, and a number of children. As they came into the bishop's office, he greeted each of them, and when they were all seated, the bishop said, "I assume you have come to talk to me about your tithing and that you would each like to express your wishes concerning your own tithing account. Shall we start with little Johnny on the end of the line? Johnny, would you like to come forward and settle your tithing?" To this Johnny replied, "Yes," and he reached in his pocket, brought out a little worn purse, and after fumbling around in it a little while, found a dime, two nickels, and two or three pennies. He put these on the bishop's desk and said, "Bishop, this is my tithing in full." The bishop congratulated Johnny, wrote him out a receipt, indicated on it that it was tithing in full, and gave it to him. Returning to his seat, Johnny very proudly displayed the receipt to his father and said, "Dad, when you settle yours, I hope you will get one that says on it, 'Paid in full.'"

Faith-promoting stories such as this indicate to me that someone is providing our children with a desire to keep the principles of the gospel.

I feel honored and very grateful that I have been found worthy to be one of those selected to preside over the Aaronic Priesthood in this growing Church of ours. I sincerely hope that the Lord will assist us in our objective of saving every boy who comes under our direction. Some of the bishops are catching the vision and spirit of this. Not long ago I sat with one of these brethren while attending a ward teaching convention. He said to me, "Bishop, we have not lost one boy of Aaronic Priesthood age in our ward in the past five years." And just recently in a ward in the West Jordan Stake, a ward Aaronic Priesthood adviser made a similar statement, "Bishop, we have lost only one boy in six years." Then I recall at Christmas time being in my own ward and hearing my own bishop say to me, "This morning out of forty-eight boys holding the Aaronic Priesthood in our ward, forty-four were present at priesthood meeting, three had good excuses, and out of the forty-eight, only one is a problem boy." I imagine when all of the big guns are centered on that one boy, he will succumb, too. It will be easier for him to come to church than to endure all the pressure that will be put on him to bring him back into activity.

I have always been a great believer in our young men. I am happy to be associated with them, and I appreciate what you are doing to help us keep every one of them active in the Church.

A charming sister, Janet Frame Mecham, whose husband is the chairman of the Aaronic Priesthood committee in one of our stakes, observing the activities of her husband as he went about the work assigned to him, wrote the following lines:

Let's Accelerate in Fifty-Eight

In fifty-eight let's co-operate
To accomplish what we designate.
Our record we'll accentuate
As each member we will stimulate.

In the plan we want to instigate,
Let's not one of us procrastinate.
But each thing we shall inaugurate,
Let's unanimously corroborate.

There are methods we'll incorporate,
And others we must perpetuate.
But some we cannot tolerate
As we keep our plans right up-to-date.

Let each one our time here dedicate
To each job our leaders delegate,
And our efforts unitedly concentrate
So each priesthood bearer will participate.

Joy and blessings forever compensate
For the work and plans we consummate.
There are stakes we could impersonate,
But each one we should evaluate.

Take the best from each and contemplate
How their methods we'll accelerate
So our record will reverberate
Through the Church in nineteen fifty-eight.

I am sure her husband could not have produced such a masterpiece.

Our problem does not concern us so much with the boys under twenty-one since their records are improving each year but with those who are over twenty-one who through the years have slipped into inactivity. These brethren we designate as senior members of the Aaronic Priesthood. I do not know when these brethren all got away from us, but I do know that we now have the greatest program we have ever had to bring them back to an appreciation of this great power called the priesthood—Aaronic Priesthood. Last year some three hundred and fifty schools for senior members of the Aaronic Priesthood were held in the Church. From these schools came a tremendous result for good. I have heard men bear their testimonies with tears dripping from their cheeks, grateful for the program of reactivation and that someone has gone out of his way to put his arm around them and invite them back into the activities of the priesthood program.

Brethren, we have some eighty thousand men like this. I hope through the united effort of all of the organizations that can make a contribution that we will have success in bringing back into activity most of these men who are depriving themselves of the blessings of our Heavenly Father, because they are now outside and not inside enjoying the blessings which come from magnifying the priesthood that they bear.

Recently, a sister who is the wife of one of these brethren said among other things while addressing a session of quarterly conference, "All I want for Christmas is a temple marriage." Her husband sitting in front of her heard this request. I would like eighty thousand other women to challenge their husbands to prepare their lives so that there can be eighty thousand temple marriages of this same type. We would strengthen the activity in this Church as we have never seen it before.

Responding to an assignment to give a talk, a senior member of the Aaronic Priesthood in the Portland Stake quoted a few familiar lines from Benjamin Franklin's *Almanac*:

For the want of a nail, the shoe was lost.
For the want of the shoe, the horse was lost.
For the want of the horse, the rider was lost.
For the want of the rider, the battle was lost.
For the loss of the battle, the kingdom was lost,
And all because of a nail.

This senior member paraphrased these few lines, and this is what he said:

For the want of activity, the love was lost.
For the want of love, the service was lost.
For the want of service, the faith was lost.
For the want of faith, the repentance was lost.
For the want of repentance, the salvation was lost.
For the loss of salvation, a place in God's kingdom was lost.
And all because of the want of activity.

I do not have time to elaborate on this, but I think that man had a great thought.

What is the Aaronic Priesthood? It is a power that has been delegated to man that has in it great blessings and great opportunities to serve. The Aaronic Priesthood was named after a devoted and faithful man, Aaron, the brother of Moses, who was given to Moses as a spokesman since, as the scriptures record, Moses was slow of speech. It was by the power of the Aaronic Priesthood that John the Baptist came crying in the wilderness and told of one coming who was greater and mightier than he and who would perform great miracles. It was by the power of this same priesthood that the Savior of the world was baptized in the River Jordan by John the Baptist. It was this same John the Baptist who under the direction of Peter, James, and John restored the Aaronic Priesthood to Joseph Smith and Oliver Cowdery. After his ascension, Joseph Smith and Oliver Cowdery, by the authority of the Aaronic Priesthood that had come to them, baptized each other in the Susquehanna River. It is the power by which the emblems of the Sacrament are administered each Sunday and given to the members of the Church in remembrance of the broken body and the spilt blood of the Savior of the world.

It is the power by which young men are designated as ward teachers to go with their senior companions into the homes of members of the Church to preach, teach, expound, and the other things spoken of in the Doctrine and Covenants. It is also the power by which a young boy twelve years of age comes to your door and offers you a blessing by inviting you to make a contribution to the fast offering funds of the Church. It is a great honor to be a bearer of the Aaronic Priesthood and to magnify that power which has come through being so honored.

I would like to say to the seventy or eighty thousand other bearers of the Aaronic Priesthood who are men, now likely heads of families, I wish that to you, too, could come the blessing that comes to every active bearer of the Aaronic Priesthood. I would like you to know that you are invited to come into our chapels. There have been many who have said, "I have been away so long, I think I am not wanted." You will never know how much you are wanted, and you will never know how much good it will do you, too. The Church needs you, but you also need the Church. Your family needs you, as a man magnifying the priesthood, to stand at the head of your home.

I have heard a few verses of poetry quoted that have a line which goes something like this, "And I stepped in your footsteps all the way." Would we be proud if our boys stepped in our footsteps all the way? We would if we were magnifying the priesthood and enjoying the blessings that come to us through faithful participation.



In conclusion I would like to say that it has been reported that someone said a dirt-road traveler traveling along the highway saw a sign that read, "You had better pick your rut now because you are going to be in it for the next twenty miles." There is nothing that says you are going to be in it for the rest of your life, and while most of us may detour a little—we get in trouble, and we may be in a rut for a little while—it does not mean we cannot get out of the rut and get on a good, hard highway and make up for the years we were in the rut by getting on that road that leads us to life eternal.

I bear you my testimony, my brethren of the Aaronic Priesthood, that if you will magnify that priesthood and work for its great blessings, even greater blessings will come to you, and then one day will come to pass that which this one sister asked for, "All I want for Christmas is a temple marriage."

May it come to each of us, and may we find joy in assisting these brethren back into activity in the Church, I pray humbly in the name of Jesus Christ. Amen.



We lay our COATS *away*

Clifford E. Young
Assistant to the Council of the Twelve

My brethren and sisters, you will readily understand that in the interest of time I can only bear my witness to the truth of the messages we have received thus far in this conference. As I have listened this morning, I have been profoundly impressed. I think that it would be a good thing for all of us, after listening to President Clark, if we could become familiar with the manual that our brethren of the Melchizedek Priesthood are using this year. As you doubtless know, we are using *Our Lord of the Gospels*, that splendid book Brother Clark has given to us after years and years of careful study. We are not Bible readers. Here is an opportunity for us in our homes to become such, and I would like to recommend that the members of the families—not only the priesthood—but all the members, become familiar with this monumental work by reading the Melchizedek Priesthood manual. At first it may appear to be somewhat complicated and involved, but it is not. It is beautiful because of its simplicity, and I am sure all will so regard it if they read it.

Now, to make a comment or two in harmony with what has been said on this occasion: We are celebrating Easter. It is a time when our hearts are turned to our fathers, to our children, to those whom we love who have passed to the other side. I have thought a lot about my colleague, Brother Thomas E. McKay, by whom I have sat for seventeen years. I had a deep affection for him and he for me. We understood each other. This understanding of which I speak is impressively expressed in the *Letters* of Franklin K. Lane published after his death. He was the Secretary of the Interior under Woodrow Wilson, and a man from the West. He was ill in the Mayo Hospital. It was his last illness. He wrote his memoirs, or *Letters*, and as he concluded he wrote the following the day he died:

> But for my heart's content in that new land, I think I would rather loaf with Lincoln along a river bank. I know I could understand him. I would not have to learn who were his friends and who his enemies, what theories he was committed to, and what against. We could just talk and open our minds, and tell our doubts, and swap the longings of our hearts that others never heard of. He would not try to master me nor make me feel how small I was. I would dare to ask him things and know that he felt awkward about them, too. We would talk of men a lot, the kind they call the great, and I would not find him scornful. . . .

I feel that way this morning as I have thought about these Brethren, and especially about Brother Thomas E. McKay, whom I learned to admire so much.

Now, the message, briefly, is this, my brethren and sisters: These, our associates, of whom we have heard, whom we all learned to appreciate because of their devotion to the Church—and they were devoted men—I have known them for many years and had their help when I was working in stake organizations; in the MIA, the help of Brother Oscar A. Kirkham; Brother Adam S. Bennion visiting us as a member of the general Sunday School board; and then our association with Brother Thomas E. McKay for these past seventeen years.

In their passing we have learned, I think, two lessons—and I will just mention them. The first one is this: As we think of tomorrow, Easter Sunday—the Savior died on the cross, but that was not the end. He merely laid his body down to be healed of its infirmities. It was the cloak that covered his spirit. That is precisely what we will do. During those three days that his body lay in the tomb he was active. Peter tells us:

> For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.
>
> By which also he went and preached unto the spirits in prison,
>
> Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, wherein few, that is, eight souls were saved by water. (I Peter 3:18-20.)

Here Jesus was again teaching them. How beautifully that harmonizes with the message of hope that Brother Clark has given us.

Of course, we have to repent and make amends, but there is this message of hope because God wants to save his children. And so we lay our bodies down. The Savior laid his down, but he was active and busy, and then in three days he took it up, a body of flesh and bones. It doubtless was not entirely healed. The scars were still there. He showed them to the doubting disciples. ". . . handle me, and see;" he said, "for a spirit hath not flesh and bone; as ye see me have." (Luke 24:39.)

And so we lay our coats away. These Brethren whom we love have laid theirs away, but not their spirits. They are active on the other side. I dare say that they know this day what we are doing, and they may be near us as we meet today. It is a glorious thought—this message of Easter and the resurrection.

Now, the other lesson: As we met in the final services—we were in the Assembly Hall for Brother Thomas E. and Brother Oscar, and here in this Tabernacle for Brother Bennion—we were all touched. Our hearts were mellowed. They were full of compassion. Brethren and sisters, is not that spirit the agency that is going to make this world better prepared for the second coming of the Savior? We were all sympathetic and thoughtful of those in sorrow with no unkindness in our hearts. To me that is one of the purposes of death. We do not understand all of its purposes, but there is a refining element, a healing balm that comes from the sorrow incident to the passing of those we love.

I want to read these lines from Catherine Marshall, who wrote so feelingly after her husband's passing. Peter Marshall had been Chaplain of the U S Senate and was widely known for his faith and integrity.

> For the first time I understood why the Bible speaks of God's love as a refiner's fire, which burns us clean but does not consume. The pain of parting was like a burning flame in my heart, but it was a cleansing, refining action, consuming the dross and leaving the imperishable part of me intact and stronger than ever before. (From *A Man Called Peter*.)

Is not that what these experiences do for all of us? And it is true whenever we are called to a house of mourning. The Lord said, "It is better to go to the house of mourning, than to go to the house of feasting: . . ." (Ecc. 7:2.) He knew what sorrow, affliction, and death would do for his children, and we know from experience what they do for us.

You multiply that attitude of sympathy and thoughtfulness throughout the world—and no one is immune; it is an experience vouchsafed to everyone—and you will comprehend the saving grace that lies in sorrow, anguish, and affliction. The Lord knew what it would mean to his children; how such would rekindle in the hearts of men love, sympathy, and greater compassion and thoughtfulness toward one another.

Paul wrote of Jesus, "Though he were a Son, yet learned he obedience by the things which he suffered." (Heb. 5:8.) Obedience of mind and of soul! We learn obedience of the soul, and we learn to harmonize our thinking and our feelings with all that is good because of these blessings, and then with these blessings there comes a glorious blessing of a reuniting as there came the glorious blessing of the Savior coming back to his disciples as a living reality—the Resurrected Lord.

And to you and me this has been reaffirmed in this day through the Prophet Joseph, for which we are humbly grateful to our Heavenly Father. In the name of Jesus Christ. Amen.



of ONE BLOOD

all nations

Ezra Taft Benson
of the Council of the Twelve

My brethren and sisters and friends, seen and unseen: I am grateful beyond my power of expression for the blessings of this conference. I have in my pocket a perfectly good manuscript which I feel impressed not to impose upon you today. There is something in my heart I should like to say in the few moments remaining in this meeting.

Like some of my Brethren who have referred to the recent passing of our three beloved associates, I, too, miss them deeply. It may come as somewhat of a surprise to some when I say that Brother Adam S. Bennion, who was older than he appeared, was my teacher. I am probably younger than I appear, but Brother Bennion was one of the truly great teachers who have touched my life.

For a term at the Alpine summer school, of Brigham Young University, I was fortunate enough to sit at the feet of Adam S. Bennion in a course that I shall never forget—a course in biography. I remember the term paper which he assigned to us. It caused us to turn the searchlight on our own lives. The subject was "Why I Am What I Am." Under his stimulating direction that group of students searched their souls for the influences that had come into their lives, the examples that had been set them, the temptations that had crossed their paths, and the influences of the Church and of good men and women. I still have that term paper; I am grateful to Brother Bennion that he turned my thoughts inward and made me analyze my own life and the influences which had affected the life of a young man up to that time. I am grateful for the contribution which he made as one of the great teachers of the Church. My life has been enriched. He helped inspire me to seek the good things which I enjoy.

I had the glorious privilege of traveling to stake conferences with Brother Thomas E. McKay. I think I never met a sweeter, more humble, and more beloved man. He was good to be with. I loved him. My life has been enriched through my association with Thomas E. McKay.

As an MIA worker I was stimulated and inspired as a boy, and later as a stake superintendent of the YMMIA by Brother Oscar A. Kirkham. He had the power to inspire youth and their leaders to noble achievement. I loved him as he loved the youth of the Church.

God bless the memory of these three noble souls whom we miss so much today. The world is a better place to live because they lived in it. I hope to live worthy to meet them in the eternal world.

My brethren and sisters, I love the Church and all that pertains to it. It has been my pleasure in the last few years to mingle with many people in and out of the Church. I am very grateful for the spirit of brotherhood and fellowship which we find in the Church. This spirit is a somewhat intangible thing. It is difficult to describe. But it is real—powerful—sweet. You have to feel it to appreciate it.

Recently with my wife, two daughters, and members of my staff, I made a world trade trip which took me into fourteen countries. In most of these countries I was very proud and happy to meet members of the Church. They were at the airports to welcome us and bid us farewell as we departed. Several groups came to the embassies to see us.

In far-off Japan it was a joy to join with some four hundred Japanese members of the Church in a Sunday morning service. We rejoiced to have the privilege to meet with our Mormon servicemen, some of whom had traveled a thousand miles to attend meetings on the Sabbath day. I will long remember the meeting with the Saints in Hong Kong, some of them refugees from Red China, and the spirit present as I met with local and full-time missionaries, and mingled with the Saints. We met with groups of the Saints in Turkey, in Greece, in Spain, in France, in England. Yes, even in the country of Jordan we met a family or two of the Saints in a Union Sunday School, a Christian Sunday School attended by many fine people of various faiths. I had the glorious privilege of addressing the group, and I was very pleased to find in the leadership of the Sunday School a member of the Church living the gospel, promoting the kingdom through example and through word of mouth.

I had many pleasant gospel conversations. Good people—heads of states and other high officials in India, Pakistan, Jordan, Israel, Italy, Portugal, and other countries showed sincere interest in the Church and its people. Much Church literature has been mailed to new-found, good friends around the world. Their hospitality and friendliness will never be forgotten. Although we felt especially close to members of the Church, we were impressed with the fact that people everywhere are essentially good. They long for peace. They love their families and seek to improve themselves and raise their standards of living. I came back with a greater love for all of God's children—for he has truly "made of one blood all nations."

So, my brothers and sisters, as I travel about the world, it is a glorious thing to note how the Church is growing and increasing. One very fine leader of a foreign state, when I asked him if there were any Mormons in his particular capital city, said: "Mr. Secretary, I have traveled a great deal, and I have come to believe that the Mormons are everywhere. Wherever I go, I find them." His statement called to mind an incident when we first moved to Washington, back in 1939 or 1940. I had gone to my office early to get some work done before the telephones started ringing. I had just seated myself at the desk when the telephone rang. The man at the other end said, "I would like to have lunch with you today. I am a stranger to you, but I have something that is very urgent." I consented reluctantly, and a few hours later we faced each other across a luncheon table at a downtown hotel.

He said, "I suppose you wonder why I have invited you here." Then he added: "Last week as I came out of a luncheon meeting in Chicago, I told some of my business associates that I had been given the responsibility of coming down to Washington, D. C., to establish an office and employ a man to represent our corporation." Then he listed some of the assets in his great business organization. He said, "I began telling my associates of the kind of young man I would like to represent us in this office in Washington. First of all, I said to my associates, I wanted a man of sterling character. You know, where there isn't character there isn't much that is worth while. I would like a man who is honest, a man of real integrity, a man who lives a clean life, who is clean morally, who, if married, is a devoted husband, and who, if unmarried, is not chasing lewd women." He said, "I would like a man who doesn't drink, and if possible I would prefer to get a man who doesn't even smoke. One of my business associates spoke up and said, 'Well, what you want is a returned Mormon missionary.' I had heard of your Church," he said. "In fact, I recall two young men in dark suits calling at our home some months ago. As I rode down here on the train last night, I decided that maybe a returned Mormon missionary was exactly what I needed. Why not? So as I registered at the hotel here last night I said to the man at the desk, 'Are there any Mormons in Washington?' And

the man at the desk said, 'I don't know, I suppose there are. They seem to be everywhere. But Mr. Bush, the manager, is here, and I'll ask him.' He asked Mr. Bush and gave me your name. Now that is why I have invited you here. Can you give me the names of three or four young men who meet the standards which I have just outlined?"

Well, of course it was not difficult to give him the names of three or four or a dozen who fully met the standards he outlined. I mention this, my brethren and sisters and friends, because in the Church we have certain standards, standards of living, standards of morality, standards of character which are coming to be well known to the world. These standards are admired. People with such standards are sought after. These standards are based upon true, eternal principles. They are eternal verities.

In the Church we have no fear that any future discovery of new truths will ever be in conflict with these standards —with any fundamental basic principle which we advocate in the gospel. Truth is always consistent. This fact gives to us, as members of the Church, a feeling of great security, a feeling of peace, a feeling of assurance. We know beyond any question that the truths which we advocate, the truths of the gospel restored to the earth through the Prophet Joseph, are in very deed the truths of heaven. These truths will always be consistent with the discovery of any new truths, whether discovered in the laboratory, through research of the scientist, or whether revealed from heaven through prophets of God. Time is always on the side of truth.

I am grateful for this assurance. I am grateful for the knowledge which I have regarding the purpose of life, regarding the meaning of life, regarding the truths of the restored gospel. At this Easter season I would like to join my testimony to the testimonies of my Brethren which have already been borne, and those that will be borne in the remaining sessions of this conference.

In a world filled with doubt I am grateful for the knowledge which I have that God lives, that Jesus is in very deed the Redeemer of the world, the Savior of mankind; that that beautiful story which President Clark related here this morning is in very deed the account of the crucifixion and the resurrection of Jesus the Christ, the Redeemer of mankind. I am humbly grateful for the knowledge that I have that God the Father and his Son, Jesus Christ, as glorified beings have again come to this earth in our day, in this dispensation; that they did in very deed appear unto the boy prophet, the boy Joseph, in the Sacred Grove in 1820. This was the most glorious manifestation of God the Father and the Son of which we have record. It is, no doubt, the most glorious and most important event that has transpired in this world since the resurrection of the Master. It is of world-wide significance.

I testify to you, my brethren and sisters and friends, that Joseph Smith was and is a Prophet of the Living God, an instrument in the hands of God in revealing to earth again the truths of the everlasting gospel, in bringing back the priesthood, the authority to act in God's name.

I am grateful for the privilege of living in this day when the gospel is again upon the earth in its purity, in its fulness, and that we are permitted to enjoy the fruits of the gospel through membership in the Church and kingdom of God. This is the Church of Jesus Christ. He stands at its head. We serve him in striving to build up his kingdom, and in promoting the cause of truth throughout all the world.

God bless us, my brethren and sisters, and hasten the day when the gospel will touch the lives and the hearts of all God's children in all lands, that they too may know of the sweets of the gospel, and the blessing of a testimony of the truth, I humbly pray in the name of Jesus Christ. Amen.

Saturday Afternoon session, April 5, 1958



CHURCH EDUCATION

Henry D. Moyle
of the Council of the Twelve

Heber J. Grant once said at Brigham Young University:

"This Church is founded upon the statement 'the glory of God is intelligence.' In addition to that, in this school we are seeking to implant in the hearts of the young men and women an absolute testimony of Jesus Christ and of the restitution again to the earth of the plan of salvation."

Men cannot be saved in ignorance. What a glorious understanding of life these eternal truths give to us. The leaders of the Church from the beginning have pursued a consistent course in endeavoring to give life to these truths. We can be justly proud of our accomplishments in seeking to educate our youth in the eternal principles of the gospel.

As early as 1832 in Kirtland the Lord directed his people to establish the school of the prophets. The Lord said in part:

> . . . the school of the prophets, established for their instruction in all things that are expedient for them, even for all the officers of the church, or in other words those who are called to the ministry in the church, beginning at the high priests, even down to the deacons— (D & C 88:127.)

From the day of the establishment of the school of the prophets and later the school of the elders until now, we have never stood still.

The organization of the Relief Society is nearly as old as the Church. What wisdom and foresight inspired our leaders to educate and train our women for the responsibilities of motherhood, to develop their minds and qualify themselves to teach their children and inspire them to gain wisdom and understanding in their generation! So today we view with the just pride of accomplishment the work of all our auxiliary organizations.

Sisters who are actively engaged in Relief Society work and who have been blessed by it, are the ones who take the little children to Primary when they are six years of age. They encourage them to follow through and to graduate from Primary. The boys are there prepared and qualified to enter into the Aaronic Priesthood and receive the blessings and powers incident thereto, the young girls, with the young boys, to pursue their week-time Church activities in the Mutual Improvement Associations.

These same Relief Society sisters are the mothers who uniformly throughout the Church take their families to Sunday School where parents and children, the entire family, join in studying the principles of the gospel and worship God on the Sabbath day.

How grateful we all are for our parents whose kindly insistence and persuasion gave us the benefits of all these great organizations. Thus we had instilled in our hearts the love of the restored gospel of Jesus Christ.

All our activities in the Church tend to develop our minds and increase our understandings. In all our work we are called upon to participate. We speak, we sing, we pray—each in his own individual right entitled to take part in every appropriate activity.

We understand that man cannot be saved in ignorance.

We cannot overlook the great work which is accomplished in our priesthood quorums, where every man is taught to be his brother's keeper, where the necessity exists for us to know the gospel, to be capable of fulfilling our responsibilities in the priesthood, finally to go into the mission field prepared to deliver the message of truth and light to the world. This is our crowning achievement.

Our Sacrament meetings are sacred gatherings where we partake of the Sacrament of the Lord's Supper and meet thus to renew our covenants and to worship God. Here we are likewise inspired to learn. It is in these gatherings, with their rich outpouring of the spirit of the Lord, that we learn some of the greatest truths of the gospel from the lips of our inspired ward and stake leaders. In our quarterly conferences, which are intended for all, the instructions of the General Authorities of the Church are received.

Now the experience of one hundred and thirty years has taught us that over and above and beyond all these opportunities for learning, unexcelled as they are, there is a need for a more intensive, detailed study of the Church. Born of these needs of the past is our present Unified Church School System. I can speak with feeling and a deep sense of appreciation for what the Church schools did for me. I wish every Latter-day Saint boy and girl the same glorious experience. The spirit of our Church schools is contagious. It is wonderful to be a part of a student body where all teachers and students alike are dedicated to their work with like ideals, ambitions, and understanding of life, determined to fulfil life's destinies to the fullest extent, where confidence in one another reigns, a brotherhood of man recognizing the Fatherhood of God, an atmosphere of righteousness and virtue where trust and confidence abide.

"If men do not comprehend the character of God, they do not comprehend themselves." (Joseph F. Smith.)

For the most part, it can be said that those who attend our Church institutions of learning have been inspired to do so as a result of the training and inspiration they received in the Primary and Sunday School and Mutuals, encouraged by mothers trained in the Relief Society and fathers active in the priesthood. It is the co-operation of parents and students that accomplishes our full purpose.

Our children are entitled as a matter of right to our encouragement, patience, perseverance. Likely no people have received such a challenge as is ours.

The Lord has said:

And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old the sin be upon the heads of the parents.

For this shall be a law unto the inhabitants of Zion or in any of her stakes which are organized.

And they shall also teach their children to pray and to walk uprightly before the Lord. (D & C 68:25-26, 28.)

The Unified Church School System can play a great part in helping us fulfil our duty to our children. It is in our weekday schoolwork, whether it be seminary, institute, college, or university, that we can in large measure make up for the deficiency in all other activities, a wonderful systematic presentation of religion, our own and other religions as well. We believe it important to know the history of religion generally, the origin, purpose, and practice of the religions of the world with which we are surrounded and with which we come in contact throughout life. We believe the greater, the more general our knowledge is, the freer we become and the more intelligent the use we make of our free agency.

We are called upon daily to judge, to decide, to determine for ourselves the innumerable problems that arise in our lives and the lives of our families and friends.

If we are familiar with the basic principles of the gospel, our decisions are far more likely to be based on truth rather than error.

See *Teachings of the Prophet Joseph Smith*:

The cause of God is one common cause, in which the Saints are alike all interested; we are all members of the one common body, and all partake of the same spirit, and are baptized into one baptism and possess alike the same glorious hope. The advancement of the cause of God and the building up of Zion is as much one man's business as another's. The only difference is that one is called to fulfil one duty, and another another duty; "but if one member suffers, all the members suffer with it, and if one member is honored, all the rest rejoice with it, and the eye cannot say to the ear, I have no need of thee, nor the head to the foot I have no need of thee;" party feelings, separate interests, exclusive designs should be lost sight of in the one common cause, in the interest of the whole. (*Teachings of the Prophet Joseph Smith,* page 231.)

The Prophet further said:

This is a work destined to bring about the destruction of the powers of darkness, the renovation of the earth, the glory of God and the salvation of the human family.

John Taylor once said:

We want . . . to be alive in the cause of education. . . . And instead of doing as many of the world do, take the works of God to try to prove that there is no God, we want to prove by God's works that he does exist, that he lives and rules and holds us, as it were, in the hollow of his hand.

And then we want to study also the principles of education, and to get the very best teachers we can to teach our children; see that they are men and women who fear God and keep his commandments. . . . Let others who fear not God take their course; but it is for us to train our children up in the fear of God. God will hold us responsible for this trust. . . .

You will see the day that Zion will be far ahead of the outside world in everything pertaining to learning of every kind as we are today in regard to religious matters. You mark my words, and write them down, and see if they do not come to pass. We are not dependent upon them, but we are upon the Lord. We did not get our priesthood nor our information in regard to his law from them. It came from God. . . . (*The Gospel Kingdom,* pages 274-5.)

Heber J. Grant stated:

There is one thing, and only one thing that church schools should do, and that is to make Latter-day Saints.

We are prepared to take care of the religious training of every Latter-day Saint boy and girl who lives within the areas where seminaries, institutes, colleges, and universities of the Church have been instituted. There are few if any places within the organized stakes of Zion that need be without appropriate religious training for their families if they so desire. We are constantly expanding our seminaries and institutes.

We are confident as General Authorities of the Church that we have pretty well done our part within the limits of our current income.

We realize the economic waste when all do not participate. Serious as this is, it cannot be compared with our spiritual loss. Measured by any conceivable standard, graduates of our seminaries and institutes are better qualified to meet all of life's problems than those who have absented themselves from these opportunities. Some of these problems to which I specially refer are:

1—Schoolwork
2—Professional study
3—Compulsory military service
4—Competitive employment
5—Missionary labors—stake and foreign
6—Marriage
7—Parenthood
8—Politics
9—Church

Better take an extra year of high school than miss such an essential basic preparation for our life's work.

Every returned missionary realizes the importance of a Church school education. Those who go on missions first invariably come home with a desire to learn more, both in their academic studies and of the gospel. Last year we had over 1300 returned missionaries at Brigham Young University and large numbers registered in our institutes at other great seats of learning.

Each of the student body presidents at Brigham Young University for the past six years has been a returned missionary.

Our seminary attendance has increased 26.6 percent in four years.

Another important detail. Our division of religion in our educational system has been organized to train and direct stake missionaries. In one school, out of a student body of 400 nonmembers, 60 were converted and baptized in a year.

There may be some problems, some obstacles, some inconveniences in endeavoring to register for and attend seminary and institute classes regularly. It is the things in life for which we are compelled to struggle that generally are worth the most to us in the long run. The fruits of our educational system can be observed in the lives and accomplishments of our graduates from seminaries, institutes, and schools. A recent survey showed 87 percent of a group of graduates married in the temple and another 6 or 7 percent later sealed to each other for time and for all eternity.

Brigham Young in the Deed of Trust to the BYU in 1875 wrote:

> That the pupils shall be instructed in such branches as are usually taught in an academy of learning, also in the Old and New Testaments, Book of Mormon, and Doctrine and Covenants.

Brigham Young said to Karl G. Maeser:

> I want you to remember that you ought not to teach even the alphabet or the multiplication tables without the spirit of God. That is all. God bless you.

Academic rank among our teachers in the Church school system depends upon

1—Personal qualities, including attitude toward and adherence to the principles and teachings of the Church of Jesus Christ of Latter-day Saints.

2—Worth as a teacher.

3—Academic scholarship and competence, degrees and distinction.

4—Achievement and competence in scientific research, philosophic investigation, artistic production, or other professional endeavors.

5—Public service to Church and community.

To assist in building up our Unified Church School System we have organized district, stake, and ward education committees:

1—To contact during the summer all students of high school and college age and persuade them to enroll in seminaries and institutes.

2—To act as a transportation committee to create ward transportation pools to transport students from home to seminary classes; to encourage all students away from home to enter into active participation in the Church; to give bishop or branch president names of all students moving into his area.

Stake, and in some places district, boards are organized to meet regularly with seminary and institute personnel.

Acquaint stake and ward officers with details of the Church educational system, inviting them to be active in the support and direction of its program.

We as Latter-day Saints should learn to stand alone. We should insure our children doing likewise in their generation. We have all been instructed of the Lord to act for ourselves in whatever sphere God places us. We have been instructed of the Lord to be a free people.

> Wherefore, hear my voice and follow me, and you shall be a free people, and ye shall have no laws but my laws when I come, for I am your lawgiver, and what can stay my hand? (D & C 38:22; 78:14.)

The Lord has said:

> That through my providence, notwithstanding the tribulation which shall descend upon you, that the church may stand independent above all other creatures beneath the celestial world. (*Ibid.*, 78:14.)



With the knowledge of our destiny and our purpose on earth, we readily understand the great emphasis placed by the Church on the education of our youth.

It should need no argument for those of us who are grounded in the faith to accept without hesitancy the great educational program prescribed, prepared, and made available for our people by our great leaders. The First Presidency stand at the head of our Unified Church School System. How could they encourage us more than they do to accept and utilize that which they prepare for us?

Again the Lord has said:

> And whatsoever they shall speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation.
>
> Behold, this is the promise of the Lord unto you, O ye my servants. (*Ibid.*, 68:4-5.)

Great strength is given us by the knowledge we have of the inspiration which directs our leaders.

A weekday religious training is the ideal established for us all. These daily classes do much toward inspiring our youth to follow onward and upward to obtain an education far beyond that which they might otherwise be expected to attain.

No other time, no other effort in our school careers will bless us more than our Church schoolwork. Faith, devotion, stability, ambition will be engendered in our hearts by the study of the gospel under men who hold the priesthood, inspired of our Heavenly Father, dedicated to the development of intellects and the establishment of virtue in the hearts and lives of their students.

I attended a wonderful seminary meeting in Canada last Saturday, just at this time, and the co-ordinator there gave this instruction to those seminary teachers: "Go out and tell the students and the parents that if they have to take an extra year of high school in order to get in seminary that it will be worth more than all else to them."

May God bless us to appreciate the privileges and the opportunities afforded us in this great institutional system, I pray humbly in Jesus' name. Amen.



"Let there be LIGHT"

Levi Edgar Young
President of the First Council of the Seventy

I pray that I may say a few words that will be helpful in connection with the great ideals that we have already heard during this conference.

I want to mention very briefly an organization in America known as "The America-Christian Palestine Committee," of which I have the honor of being a member with Right Reverend Arthur W. Moulton of the Episcopal Church. The two of us are on the executive committee of this great organization. There are over two hundred different religious sects in the United States, and many sects here in Utah. They vary, of course, in their activities, but every group follows ideals and looks to God for help.

When Christopher Columbus reached this western world in 1492, he in time expressed to the king and queen of Spain that he was "the agent in the hands of God to go forth upon the mighty waters." According to Washington Irving, Columbus when he set foot on the island of San Salvador uttered the following prayer in Latin. Translated it reads:

> Oh God, our eternal Father, eternal, eternally an omnipotent creator of heaven and earth and sea, we glorify thy holy word for our protection and the protection of the world.

That is one of the most singular statements that could possibly be made, for it has been carried out and the world has been blessed with an organization which is for the world.

The words of Pastor Robinson recall what Roger Williams, the founder of Providence, Rhode Island, once said. Williams was much disturbed as to his right to administer the ordinances of the church, and finally he came to the conclusion that there could "be no recovery out of the apostasy till Christ shall send forth new apostles to plant churches anew."

Edward Winslow was the third signer of the Mayflower Compact, and it was he who recorded the following parting words of Pastor Robinson, as the Pilgrims left the shore of Holland for their long journey:

> Brethren, we are now quickly to part from one another, and whether I may ever live to see your face on earth any more, the God of Heaven only knows: but whether the Lord hath appointed that or not, I charge you before God and His blessed angels, that you follow me no farther than you have seen me follow the Lord Jesus Christ. If God reveal anything to you, by any other instrument of His, be as ready to receive it, as ever you were to receive truth, by my ministry; for I am fully persuaded, I am very confident that the Lord has more truth yet to break forth out of His holy word. For my part, I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no further than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw; whatever part of his will or good God has revealed to Calvin, they will rather die than embrace it, and the Calvinists, you see, stick fast, where they were left by that great man of God, who yet saw not all things. This is a misery much to be lamented; for though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God; but were they now living, would be as willing to embrace further light as that which they at first received. I beseech you to remember it as an article in your church Covenant. "That you be ready to receive whatever truth shall be made known to you from the written word of God." But I must herewith exhort you to take heed what you receive as truth. Examine it, consider it, and compare it with other scriptures of truth, before you receive it; for it is not possible that the Christian world should come so lately out of thick anti-Christian darkness, and that perfection of knowledge should break forth at once.

It is interesting to know that God has never forsaken his children. All nations have had something of the truths of God.

Carlyle in his *Heroes and Hero Worship* notes that the

> calling of a prophet, the Man of God, the man, that is, who speaks to the people of God, has penetrated into the secret of the sacred mystery of the Universe. The prophet is the revelator of what we are to do.

Throughout the ages, the truths of religion have become closely identified with the thoughts and habits of mankind. Religion in the most intelligent use of the term confesses the divine relationship between man and his God. It is more than knowledge and obedience, for its home is in the deepest nature of man, where, in its allegiance to truth and its devotion to right, it governs life.

The religious principles of ancient Israel brought about the highest system of ethical life, which to this day remains the most vital to human conduct. The elements the Israelitish character idealized were the homely virtues of a rustic people: industry, frugality, chastity, uprightness; and then the hardier virtues, like bravery, and a fortitude that can endure all except defeat. Finally, the people to whom God spoke in the days of Abraham, Moses, and the ages after them learned a deep-seated piety, obedience to the declarations of the Lord their God, and perfect trust in the revelations of him who made the world and created man. Superbly did Israel rise to the knowledge of the true and living God.

The early history of Israel shows a people with aspiration for a righteous social order and an ultimate unification of mankind. "Of these ideals," says Israel Zangwill, "the race of Abraham originally conceived and still conceives itself to be the divine medium for a knowledge of God." The characteristics of the people are made known to us.

The Israelites had their planting and harvest songs, and like the Navajo Indians, they ascribed all the gifts of nature to a merciful and loving God. The Prophet Isaiah describes the glory of redeeming the land:

> The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.
>
> It shall blossom abundantly, and rejoice even with joy and singing: The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God.
>
> Strengthen ye the weak hands and confirm the feeble knees.
>
> Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you.
>
> Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.
>
> Then shall the lame leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.
>
> And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes.
>
> (Isaiah 35:1-7.)

We can see on the frescoes in the tombs of the Pharaohs, dams enclosing basins—"Just as they are built today," says Emil Ludwig, "and it can be concluded from inscriptions by what statecraft the water, after the lapse of fixed periods, was conveyed from one basin into another." We know how the shepherds dug wells and cisterns four thousand years ago and how the farmer prepared the land for the seed and made the threshing floors. There is an aqueduct near Jerusalem with an inscription on it written by King Hezekiah about 700 B. C. Palestine has been referred to as a "dry and thirsty land," and yet the melting snows of Lebanon, Mermon, and Carmel, as well as other heights sink into the ground and come forth again as springs of water. Wells became the center of community life,

supplying water for household purposes as well as for the flocks and herds.

There have been holy men, prophets of God, throughout the ages. They have felt the divine, creative presence of God. They believed in Providence, and felt there was a power around and beyond them which gave them a concept of their ever-loving Father. Those holy men knew their Creator, listened to him, spoke to him, loved him. Moses communed with him on Mount Sinai and received from him the commandments which have molded the true concept of government throughout the civilized world. History knows no more magnificent men than the prophets of Israel. They were the idealists of the ancient world. They grappled with the same problems which we have today: war, hate of one nation for another, hunger, wrong, sin, and dishonor. They were the servants of God who gave the world light and guidance which have lasted to this day.

It is the idealism of the different ages that has saved the world. There is a hidden reality in the hearts of men. Truth, beauty, and goodness belong to the ideal world of men's hopes, and to God they have turned for revealed truth. The prophets taught man the glory of the invisible world and gave him the glow of heavenly light. They lived with the eye of faith and knew that nature and man had glory beyond that which the senses could understand.

A new nation had come into being at the beginning of the nineteenth century. It had been ordained of God to accomplish his divine purposes. The past and the future met within it, for the formation of the government of the United States was an event ordered of God for the bringing in of his Kingdom upon the earth. A republic is the highest form of political institution, De-Tocqueville wrote, and this we know to be true. Our government was made up of different nationalities brought under one government and one flag. Such a republic had been unknown before in history. John Winthrop, one of the founders, wrote concerning it:

> It will be a service to the Church of great consequence to carry the Gospel into those parts of the world to help on the coming of the fulness of the Gentiles.

These words of the early statesman and missionary truly record the suggestion and intention which brought Englishmen to these shores, and the historic spirit leads us to an understanding of the exalted purposes of God in this world, who like the ancient astronomers looked into the sky and sang: "The heavens declare the glory of God." The founders set forth and longed for a knowledge of how to live life as it should be lived.

When Joseph Smith went into the woods to pray on a spring morning in 1820, "grace was poured out upon his lips and God blessed him forever." God came to him and spoke, and with him was Jesus Christ the Redeemer of the world. Joseph heard from the divine lips the message that a new day was at hand. Out of it came the knowledge of the weaknesses of the necessities of man's spirit. The eternal truth that man is himself a God in latent power had long been forgotten, for the religion of Jesus Christ had taught faith in the possibility of ascent from height to height. So the boy prayed for light and understanding.

When we get the spirit of this new age, then it is that we come to understand the divine truths of the gospel more and more. Many things make our history beautiful. The Prophet Joseph Smith inaugurated a new age of culture and heavenly gifts. We all know what this means through our testimonies of divine truths. In conclusion, may I give just one example of what I mean. During the days when the pioneers were working hard to establish their homes and redeem the soil, they gave examples of their culture in many ways. For example, they built a theatre here in Salt Lake City which became known throughout America and in England, France, and Italy. Famous actors came to play on its stage. President Brigham Young gave the people a love for the drama. It was he who had the theatre built. One time a noted actress, Julia Deane Hayne, in leaving to return to New York, gave her good-bye message to President Young and the people in a very beautiful statement. The theatre became known to the world as a place of divine art years before the railroad reached Salt Lake City. It was truly a creation of pioneer days, the theatre, for it was built by the inspiration of God. May we learn more and more every day about the history of the gospel in this day and age of the world, I ask in the name of Jesus Christ. Amen.



"Love not the WORLD"

Bruce R. McConkie
of the First Council of the Seventy

President McKay opened the conference yesterday with a fervent and forceful plea to the Latter-day Saints to rise above the carnal and animal things of the world and attain to a state of spirituality, a plea for them to crucify the flesh and turn their hearts and interests to the things of the Spirit.

In this connection I call attention to the words which the beloved disciple wrote:

> Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.
>
> For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.
>
> And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever. (I John 2:15-17.)

There is, of course, a difference between the earth and the world. The earth is this sphere, this planet upon which we reside. It is composed of natural elements—the things that make up the dust and the rocks and the trees. The world, on the other hand, is the society of men living on the face of the earth, a society that is carnal and sensuous and evil, a society which is living, in effect, a telestial law; and there will be a not distant day when the end of the world will come, which means by definition, the destruction of the wicked. This will take place in the day of millennial cleansing.

We have been sent from a pre-existent sphere to this earth; as a consequence we have received bodies made of the dust of the earth. Through the grace of God and the atoning sacrifice of his Son we will get these bodies back again in immortality in eternity.

We have also been sent from the pre-existent sphere and placed in the world, that is, in circumstances where we will be enticed to do evil, where we will be subject to the lusts of the flesh and the passions that go naturally with a mortal existence. The object in placing us in the world is to try us, to test us, to see if we can overcome the world, to see if we can walk in the things of the Spirit

in spite of the worldly enticements that surround us.

I suppose that in our day—in this age, with all the pressures of advertising, made possible by the use of all the modern inventions—that the enticements and pressures of the world exceed anything that has existed or prevailed in any age past.

Our Lord, in speaking to his ancient disciples about the lusts of the world, said that both he and they had overcome the world. He told them that they would be hated by the world because they were not of the world. In his great intercessory prayer he prayed that the Father would keep the disciples free from sin. He said,

> I pray not for the world, but for them which thou hast given me; . . .
>
> I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. (See John 15:18-19; 17:6-18.)

Well, then, an omnipotent God has deliberately and advisedly placed us in the circumstances in which we now find ourselves, with enticements and lusts of every sort around us, for the very purpose of determining whether we will overcome the world, whether we will turn to spiritual things rather than be engulfed in carnal things.

We had a probationary experience, a testing of a different sort, in the preexistent sphere. We were there as spirit beings only, without these temporal bodies. Now we have mortal bodies that are subject to different enticements; and this particular portion of all eternity is that which is segregated as the time when we will be tested and tried and examined in the very manner in which we are now being examined. May I suggest to you some of the things that there are in the world which stand as tests in determining whether we will turn to the things of righteousness or whether we will go off after the manner of the world, walking as carnal men do.

If, for instance, we gratify the appetites that there are in this body, taking into the body food and drink that are unclean and unwholesome, we are walking after the manner of the world and manifesting love therefor. But if, on the other hand, we abstain completely from tea, coffee, tobacco, and liquor, and from every other unwholesome and impure food or drink, thereby developing self-control, then to this extent we are both overcoming the world and acquiring a godly attribute.

If we walk in this life in such a manner as to use all of the time that there is, seven days a week, either for the purpose of gaining a livelihood or for engaging in recreational pursuits, we are walking after the manner of the world. But if, on the other hand, we honor the Lord's holy day, keep his Sabbath, go to the house of prayer and offer up our vows and sacraments so that we may gain strength to become and to remain unspotted from the world, if that is our course, then we are rising to a plane of spirituality.

Paul said, "The love of money is the root of all evil." (I Tim. 6:10.) Now, if we get the love of money or the love of the things of this world in our hearts, so that we desire those things in preference to the things of the Spirit, we are walking in carnal paths. But if, on the other hand, we pay an honest tithing; pay our fast offerings; contribute to the great missionary cause, to the Church educational system, to the building programs of the Church, and so on; if we make our means available to the Lord and to his kingdom and to his work—then we are rising above the plane of covetousness and lust that is inherent in the nature of our mortal existence.

The Lord has placed in our bodies certain passions and certain appetites; perhaps the strongest of these deal with what we call the sex urges. Now if we walk in an unbridled manner, after the way of the world, and are immoral and lascivious and unclean, then we are reveling in the basest sort of carnal existence. But if, on the other hand, we have the strength of character and the fortitude and ability to stand up like men and bridle our passions and control our lusts and use the sex urges in the manner in which the Lord has ordained that they should be used—which is wholesome and pure and right—if we walk without any form of sex immorality, then we are rising above the animal plane, and we are walking in the realm of spiritual things.

And so it is with every situation in which we find ourselves. If we play cards; if we visit beer halls; if we lie or steal or cheat; if we take advantage of our neighbor for a word; if we oppress the hireling in his wages; if we are immodest in our dress; if we do any of the things that are commonly done by the great masses of ungodly people in the world—we will be living after their manner and certifying that we love the things of the world more than we love the Lord. But on the contrary, if we abide in the truth and keep our covenants and walk in the manner that we were counseled to walk by our President as he opened this conference—and do it consistently, acting uprightly, with integrity and devotion—then we will be putting off the natural man; we will be born again; we will become new creatures of the Holy Ghost. Then it will be our right to have the constant companionship of that member of the Godhead. And finally, if we endure in faith and in devotion to the end, we will be inheritors of eternal life in the kingdom of God hereafter.

> He who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come. (D & C 59:23.)

In the name of Jesus Christ. Amen.



"*into* HIS *marvelous* LIGHT"

Joseph L. Wirthlin,
Presiding Bishop

My dear brethren and sisters, I sincerely trust that I might have an interest in your prayers in my behalf. Without prayer, it would be impossible to express one's thoughts and give testimony of the existence of the Lord Jesus Christ and his Church.

Our general conference being held on April 4, 5, and 6 recalls vividly those memorable days of the crucifixion and the resurrection of the Lord Jesus Christ. The words of Paul voice the testimony of each of us when he said,

> Jesus Christ the same yesterday, and to day, and for ever. (Heb. 13:8.)

As Latter-day Saints, we are particularly interested in two great individuals: one, Jesus Christ, the Son of God, and the other, Joseph Smith—the one at the age of twelve, the other at the age of fourteen. Christ visited Jerusalem for the first time with Mary and Joseph, who had gone there to attend the Feast of the Passover and to pay their taxes. When they started homeward, and after one day's travel, they discovered the Christ was not in their company. Returning to Jerusalem, they found him in the temple where he was engaged in discussion with the great men of the day and was, no doubt, telling them of his future assignments and teaching them the gospel that was to be given to the world. Mary and Joseph entered

the temple. Mary said, ". . . Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing." (Luke 2:48.) Christ then made that marvelous answer, ". . . How is it that ye sought me? wist ye not that I must be about my Father's business?" (*Ibid.*, 2:49.)

Some years later, the Christ sought John the Baptist who was preaching repentance and baptism for the remission of sins, and John impressed those with whom he came in contact, saying that the Christ, ". . . shall baptize you with the Holy Ghost, and with fire." (Matt. 3:11.)

Christ requested baptism of John,

But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. (*Ibid.*, 3:14-15.)

As Christ came up straightway out of the water, a voice was heard from the heavens saying, ". . . This is my beloved Son, in whom I am well pleased." (*Ibid.*, 3:17.)

In requesting baptism of John, Christ recognized that John held the Aaronic Priesthood, the office of a priest.

After the Church was organized, we read in Ephesians 4:11, "And he gave some apostles; and some, prophets; and some evangelists; and some, pastors and teachers." The teachers held the Aaronic Priesthood.

We read in Philippians 1:1 from a statement of the Apostle Paul as follows,

Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons.

It is a great source of inspiration to every member of this Church to know that the Aaronic Priesthood actually existed in the days of the Christ and the apostles. Others were called to receive the Melchizedek Priesthood. Elders were called and ordained, as we read in Acts 14:23,

And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

In addition to elders, there were selected seventies receiving the Melchizedek Priesthood, for in Luke 10:1 it states,

After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

The Christ was the great high priest. Others were also so blessed, including the apostles. We read in Hebrews 5:1,

For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins.

The history of the New Testament points out definitely the existence of the Aaronic Priesthood, wherein there were deacons, teachers, and priests, and the Melchizedek Priesthood with elders, seventies, and high priests. There stood at the head, the apostles and the bishops, guiding and directing the two priesthoods. The members of the Aaronic and Melchizedek priesthoods taught the membership of the Church faith, repentance, baptism for the remission of sins, and laying on of hands for the gift of the Holy Ghost by those who held the Melchizedek Priesthood. The seventies with the apostles were assigned to preach the gospel to the known world at that time. Those who held the priesthood were directed to be helpful to the poor, teach the membership of the Church to pay their tithing, to observe the Lord's day, not to profane, to be honest, and to attend Sacrament meeting. Again, the New Testament makes it clear that work was being done for the dead, for did not the Apostle Paul say in I Corinthians 15:29,

Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

So with both the Aaronic and Melchizedek priesthoods, the saints of the Church 2,000 years ago enjoyed the same privileges, divine direction, and inspiration as do the membership of the Church in this day. The Church 2,000 years ago was one of activity and opportunity for services to be rendered by every individual member to assist in building up the kingdom. For again, reading the words of the Apostle James,

Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. (James 2:18.)

After the resurrection of the Christ, there stood as the president of the Church the Apostle Peter, who through divine direction and inspiration continued to teach the gospel and the existence of the Lord Jesus Christ to the people and those not of the faith. To those who were loyal, devoted, true, and active in the gospel, it is said,

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light. (I Peter 2:9.)

It was Paul who realized there was soon to come about a change in the Church, for did he not declare in II Timothy 4:3-4,

For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears;

And they shall turn away their ears from the truth, and shall be turned unto fables.

He realized that the Church of the Lord Jesus Christ would soon be changed from the teachings of the Christ and the apostles to that of individuals who were teaching false doctrine.

Two hundred years later, the gospel had been changed, the priesthood had been taken away, and the earth was left in spiritual darkness; but this was not to exist forever, for John the beloved had said in Revelation 14:6,

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

Two thousand years later, there was a boy at the age of fourteen, Joseph Smith, who lived in Palmyra, New York. Among the churches in Palmyra, New York, was great misunderstanding of the gospel. It was impossible to find the church organization and the priesthood as it existed nearly 2,000 years before. Joseph was very much concerned about the differences of opinion among the various churches and the doctrines they were teaching. He was one in whose heart was a testimony that in the Bible could be found the answers to his many questions. The statement of James the Apostle gave him the necessary information,

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. (James 1:5-6.)

Joseph followed the admonition given to him by the Apostle James and made it a matter of prayer, asking God where he might find the Church of the Lord Jesus Christ. In answer thereto, there appeared the Father and the Son, the first appearance of the Father and the Son since Jesus Christ was upon the earth nearly 2,000 years before. The Lord said to the Prophet Joseph, "This is My Beloved Son. Hear Him!." (Joseph Smith 2:17.) Instructions to Joseph by the Christ indicated that his Church was not upon the earth, but in time it would be re-established.

There appeared other heavenly beings to the Prophet Joseph, among whom was Moroni, who had lived upon the American continent and had prepared the history of the great events that had taken place in the coming of Lehi and his sons and in the establishment of both the Nephite and Lamanite nations and that Jesus Christ the Son of God actually appeared upon the American continent, established his Church, and organized the Aaronic and Melchizedek

priesthoods. Jesus taught the Nephite people the gospel as he had the people in Israel, bestowing upon them the same rights, blessings, and privileges. Moroni also indicated to Joseph that he would receive the gold plates containing the history of America. The gold plates were written in a strange language, which the Prophet Joseph translated, and Oliver Cowdery acted as scribe. In so doing, they came across the manner of baptism, which was not clear to them. They made it a matter of prayer to the Lord, and there appeared a heavenly being who introduced himself as John the Baptist. This event took place on May 15, 1829, in Harmony, Pennsylvania. He placed his hands upon the heads of Joseph Smith and Oliver Cowdery and uttered these words,

Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness. (D & C 13.)

Through the appearances of the Father and the Son, Moroni, and John the Baptist, the Aaronic Priesthood was restored and placed upon the earth. Some few weeks later, three apostles, Peter, James, and John, appeared and bestowed upon Joseph Smith and Oliver Cowdery the Melchizedek Priesthood. We can readily see that the Church of Jesus Christ was again restored, organized, and placed upon the earth with both the Aaronic and Melchizedek priesthoods, for the salvation, inspiration, and guidance of the sons and daughters of our Heavenly Father.

As the Aaronic Priesthood and Melchizedek Priesthood 2,000 years ago had very definite assignments, it is now true that those who hold the Aaronic and Melchizedek priesthoods have the same assignments to teach faith, repentance, baptism for the remission of sins, laying on of hands for the gift of the Holy Ghost by those who hold the Melchizedek Priesthood, fasting, missionary work to preach the gospel to every nation, kindred, tongue, and people, helping the poor, paying tithing, observing the Lord's day, being honest, attending Sacrament meeting, and doing work for the dead. The Prophet Joseph Smith received a marvelous revelation from the Lord which is recorded in the Doctrine and Covenants, section 2, wherein the membership of the Church were instructed to do work for the dead. The Lord said,

Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.

And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers.

If it were not so, the whole earth would be utterly wasted at his coming.

My brethren and sisters, I bear you my testimony that the gospel of the Lord Jesus Christ and the organization of the Church with the Aaronic and Melchizedek priesthoods have been restored to the earth through the Prophet Joseph. He actually saw the Father and the Son. Those of us who have the privilege and blessing of membership in the Church of Jesus Christ of Latter-day Saints have very definite responsibilities and assignments, particularly in connection with the marvelous revelation wherein the Lord said,

For I will raise up unto myself a pure people, that will serve me in righteousness;

And all that call upon the name of the Lord, and keep his commandments, shall be saved. (*Ibid.,* 100:16-17.)

This is a definite promise for each and every one of us who is sweet and clean in body and mind, wherein there will come the gift of the Holy Ghost in building up our testimonies and giving us the full understanding of the restored gospel of the Lord Jesus Christ. In addition thereto, in our hearts will be that testimony that there stands at the head of the Church an apostle of the Lord Jesus Christ as there was 2,000 years ago in the days of Peter, with the same desire to inspire the Saints of today. Peter visited many of the saints, as does our president and apostle today, with the same attitude and feeling with reference to the membership of the Church as Peter had when he said,

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light. (I Peter 2:9.)

My brethren and sisters, it is wonderful to know that all of us are here enjoying the blessings of the Church and the gospel because we are among those who have literally been called out of darkness into his marvelous light. One hundred years ago, our grandfathers and grandmothers and many of our own fathers and mothers were literally drawn out of the darkness of the world into the marvelous light of the Lord Jesus Christ through missionaries. Men and women today are accepting the truth and becoming members of his Church. There is no other Church in the world where individuals have as great responsibilities, particularly those who hold the Aaronic and Melchizedek priesthoods.

I humbly pray that we shall be worthy to follow in his footsteps and be inspired by the statement of the Christ 2,000 years ago when he said,

. . . wist ye not that I must be about my Father's business?

and I ask it in the name of Jesus Christ. Amen.



"LIFE *and* PEACE *and voices from the past*"

Richard L. Evans
of the Council of the Twelve

President McKay and my brethren and sisters, I acknowledge my need for help in this humbling position and would wish to go back, in these few moments which I have, to the theme set by President McKay yesterday morning and recall as a text and a title:

For to be carnally minded is death; but to be spiritually minded is life and peace. (Rom. 8:6.)

I cannot think of a greater blessing nor anything more earnestly to be sought after than life and peace.

As I have heard the words of life and peace spoken in this conference these past two days, as I have contemplated the ways of life and peace, I have thought inevitably of some voices and faces of the past mingled with those of the present. Those three who most recently have left us have been mentioned a number of times in this conference. I have counted others, especially during the late hours of last night and the early hours of this morning, and have written down some nineteen or twenty names of beloved Brethren with whom I have here sat during some nineteen and a half years, and who have since left this life.

I would read the list, but am afraid I might miss some; but I should like to recall from some of those voices of the

past some things that they have said, that they may mingle again with us in the present. (One thing that their having gone impresses upon us is how swiftly the days of life move and how choice must be the company on the other side where all of us hope eventually to find ourselves in the kingdom of our Father.)

Melvin J. Ballard is one. A printed card which has crossed the desk of some of us these past few days gives these sentences of a paragraph by Brother Ballard:

Man is a child of God, therefore he partakes of the divine nature of his Father. Within him lie germs of infinite development. Potentially he is a godlike being. Therefore he may rise eternally towards the likeness of his Father in heaven. Upward, divine, unending is man's destiny.

I thought of Brother Albert E. Bowen, a choice spirit with a profound mind, and from the last talk he gave at a general conference, I have taken these sentences:

Our religion comprehends more than just the ethical code. It contains a body of principles, through the observance of which we are promised the great reward of eternal life and salvation in the kingdom of God. . . . It all centers in Jesus the Christ. . . . Our religion comprises the teachings and life and actions of Jesus of Nazareth. That constitutes our religion.

I have thought of Brother Matthew Cowley and the last talk he gave here, as I recall, a beautiful talk on prayer:

Some people think it is a sign of weakness to get upon one's knees and pray to our Heavenly Father. It's the greatest sign of strength that exists. No men are greater than when they are upon their knees in communion with God and having a sacred interview with him.

The voice of Thomas E. McKay, you will remember it, pleading for love at home. I think it was the last talk he gave here:

I never heard my father, and nobody else did, speak an unkind word to my mother, so it has not been difficult for me to say kind words.

You will remember those two phrases recalled by Brother Hanks at the funeral service of Brother Oscar Kirkham:

"Your name is safe in our home"—and "What will it do to the man?"

And many other voices come to mind.

Dr. Adam S. Bennion—this bench this day is a lonelier place without his sitting beside us. To say that he is much missed would be an acute understatement. You may recall his most outstanding University baccalaureate address in the stadium under the starlight, some six or seven years ago, with the hills to the east in their beauty catching the last tints of the sunset:

Here in the shadow of these everlasting hills I bring you no argument—I bring you a conviction. A conviction that we and the world in which we live are the product not of chance—not of the mere interplay of lines of force—but the master work of a great Creator. A conviction that we are the children of our Father in heaven, who created the universe and all of us, and that He still guides our destinies. Hence the title, "Candle of the Lord." Or, if you prefer the whole text: "The spirit of man is the candle of the Lord." (Proverbs 20:27.)

There is a light that lights all of us who come into the world. We have the assurance of John for this:

In him was life; and the life was the light of men. . . . the true Light, which lighteth every man that cometh into the world. (John 1:4, 9.)

I think that one of the worst things we could say of any man is that there is not light in him. And in thinking of the candle of the Lord, I am thinking of the candle of conscience, and of much else, also.

I could not think of the voices and faces of the past without thinking of my beloved friend who (with Dr. James E. Talmage) was my mission president, Dr. John A. Widtsoe. I can hear him say, many times: "I would rather go through life trusting my fellow men, and have a few of them disappoint me, than to go through life mistrusting everyone."

I can hear him say to the discouraged, to the penitent, to those who are weighted with problems and weighted with sin: "Look up, not down. Look forward, not back."

I can hear him recall an old and ancient thought, many versions of which have been recalled and restated over the ages: "Count no man happy until he is dead"—which is another way of saying, "He that shall endure to the end shall be saved." We have to finish the race. There is a reward for consistency in life.

I can hear him say: "He giveth twice who giveth quickly."

The time when men need things is when they need them. The time when a man needs nourishment is when he is hungry. The time when youth need counsel may be a very perishable time. It may be this very night and not when it is convenient, not tomorrow, not next week. "He giveth twice who giveth quickly."

I can hear Dr. Joseph F. Merrill saying: "No one ever falls over a precipice who never goes near one."

Do not tempt temptation. None of us knows his own strength. We should not flit around the edge of anything that we should not flit around the edge of, unless we want to hazard what hanging too near the edge hazards. Do not tempt temptation.

I can hear President George Albert Smith: "Give the Lord a chance," and "Keep on the Lord's side of the line."

I can hear the voice of President Grant ringing out here, and I can almost hear him thumping the pulpit: "That which we persist in doing becomes easy to do; not that the nature of the thing has changed, but that our power to do has increased."

I have quoted many times a letter of President Grant's which his family republished parts of, with other quotations, on the one-hundredth anniversary of his birth a year ago last November, a letter he wrote from Japan as a young man, in 1903, from which these paragraphs are taken:

We have no right to go near temptation, or in fact to do or say a thing that we cannot honestly ask the blessing of the Lord upon, neither to visit any place where we would be ashamed to take our sister or sweetheart.

The Good Spirit will not go with us on to the Devil's ground, and if we are standing alone upon the ground belonging to the adversary of men's souls, he may have the power to trip us up and destroy us. The only safe ground is so far from danger as it is possible to get. Virtue is more valuable than life—

There are some who come and say they have not been taught, that they wish they had known differently. But the commandments are pretty plain. I would not worry too much about the obscure passages of scripture. We will not be held accountable for things we do not know, but we will be for those we do know.

(I think of a sentence from Mark Twain. One would always expect a bit of humor from him, and there is something of whimsey in this sentence of his: "The scripture passages that bother me the most are the ones I understand." I think we do not need to worry too much about the ones we do not understand.)

Back to President Grant:

—Virtue is more valuable than life. Never allow yourself to go out of curiosity to see any of the "undercrust" in this world. We can't handle dirty things and keep our hands clean.

These are some of the voices of the past. They are true voices, mingled with those of the present, in counsel to this generation and to those yet in the future.

I would plead with my beloved young friends, many of whom come, some of whom are burdened with sin and sorrow, and older ones also, not to quibble about definitions, and shades of meaning and obscure passages and try to rationalize and outreason the scriptures. The commandments are basic to our very nature. They are not arbitrary. The Lord God has not just sat down and thought up a series of thou shalt nots. He knows us. He knows our natures. He knows what will lead to happiness, to "life and peace," to refer back to the text of President McKay. He knows what will help us to realize our highest possibilities.

There are consequences in all things. As surely as we live the law we shall reap the rewards of living the law. As surely as we break the law we shall pay some penalties, but blessedly with that mercy of which President Clark spoke so beautifully.

I give you these voices of the past, and bring your attention, my beloved young friends, to the commandments and ask you to look beyond the sophistries of men and the rationalizing that would wave them away, and remember the strong, terse language of our Savior, who was no more sharp in his language at any time than when he was talking to hypocrites and such, when he said: "Ye blind guides, which strain at a gnat, and swallow a camel." (Matt. 23:24.)

Attaining "life and peace" is not a matter of quibbling. It is not a matter of obscure meanings. It is just a matter of knowing the simple commandments of God and living and keeping them.

May I bring your attention in closing to some sentences from Mr. Cecil B. DeMille in his great address to the graduates of Brigham Young University last June:

> We cannot break the Ten Commandments. We can only break ourselves against them—or else, by keeping them, rise through them to the fulness of freedom under God.

God means us to be free. With divine daring, He gave us the power of choice.

One choice sentence from an unknown source:

> Human harvests are not just gathered in the autumn of life. They are planted, cultivated, and reaped, each and every day.
>
> For to be carnally minded is death; but to be spiritually minded is life and peace.

May God help us and our youth and all the generations, as we mingle the voices of the past with those of the present, to walk the ways that will lead to life and peace, I pray in the name of our Redeemer, Jesus Christ. Amen.



through the BLOOD *of the* LAMB

Milton R. Hunter
of the First Council of the Seventy

In the session of conference this morning, I am sure that all of you listened with great satisfaction and joy as did I to President Clark's very wonderful account of Christ's last few days upon the earth, his crucifixion, and his glorious resurrection, which broke the bands of death and brought about the resurrection for the entire human family. Thus the Only Begotten Son gave general salvation to all the people who have lived or who shall live in this world as a free gift, in that he redeemed them from the grave. Paul declared:

> For as in Adam all die, even so in Christ shall all be made alive. (I Cor. 15:22.)

In addition to this, Jesus Christ through the gospel plan of salvation made it possible for all people who will pay the price to come back into his presence and dwell forever in celestial glory.

Perhaps the greatest statement in the scriptures which defines the work of the Father and the Son—consummated however through the "Lamb of God"—declares that ". . . this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.) Thus through Christ's resurrection he gave every man, woman, and child who live in this world immortality, i. e., resurrection from the grave. Through the plan of salvation, or the gospel of Jesus Christ, he made it possible for all people who would receive him and the gospel the opportunity to work out their exaltation. For those who would receive the gospel without entering into the covenant of celestial marriage, but however remain faithful to the end of their lives, Christ's redemption and their faithfulness promises them a place in celestial glory.

This afternoon I desire to talk upon the phase of the atonement of Jesus Christ which will be effective in the lives of that part of the human family whom God the Father hath given unto the Son—those who will enter celestial glory. If I were to give a title to what I desire to talk about, it would be, "Cleansed or Sanctified through the Blood of the Lamb."

After Adam and Eve were cast from the Garden of Eden, through diverse ways the gospel of Jesus Christ was given to Father Adam; namely, by the administration of angels, by the voice of Jehovah, and by the witness of the Holy Ghost. We read in the scriptures:

> And thus the Gospel began to be preached, from the beginning, being declared by holy angels sent forth from the presence of God, and by his own voice, and by the gift of the Holy Ghost. (Moses 5:58.)

On a certain occasion Adam was offering a sacrifice, and an angel appeared unto him and asked:

> Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me.
>
> And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth.
>
> Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son forevermore. (*Ibid.*, 5:6-8.)

And the voice of God spoke from heaven, commanding all men everywhere that they must repent of all of their sins, and take upon themselves the name of the Son and be baptized:

> And as many as believed in the Son, and repented of their sins should be saved; and as many as believed not and repented not, should be damned. (See *ibid.*, 5:14-15; 6:50-58.)

Thus in the very beginning Adam and his posterity were given the law of sacrifice. They were to take lambs—perfect lambs without spot or blemish—shed their blood, and sacrifice them. The blood and bodies of the lambs represented the great atoning sacrifice of the Only Begotten Son of God—the Lamb of God slain from the foundation of the world to redeem his people. Adam was told that the Lamb of God would come to earth in the Meridian of Time, and that his name was ". . . Jesus Christ, the only name which shall be given under heaven whereby salvation shall come unto the children of men, . . ." (Moses 6:52.) Thus Adam and his posterity who accepted the gospel observed the law of sacrifice to commemorate the Savior's sacrifice.

The night before the Israelites left Egypt, in compliance with a commandment of the Lord given to Moses, each family took a lamb without spot or blemish. They shed the blood of these lambs, and sprinkled it upon the doorposts of their homes. During that night the destroying angel passed through Egypt, and passed by all the homes on whose doorposts blood had been sprinkled; but in the households where there was no blood on the doorposts the firstborn died. After the Israelites had left Egypt, the Lord commanded them to commemorate that great event by the observance of a feast once each

year known as the Feast of the Passover.

The pastoral lambs were of special importance in that feast; as I have already said, they were lambs without spot or blemish, which lambs symbolized the Lamb of God, he who would come in the Meridian of Time to redeem those who would accept him.

We find that many of the ancient prophets spoke of Christ under such terminology as the "Lamb of God" or the "Lamb slain from the foundation of the world to redeem his people." For example, John the Baptist was standing on the banks of the Jordan River conversing with John, the son of Zebedee, and Andrew, Peter's brother. That ancient prophet, seeing Jesus coming toward them, said, "Behold the Lamb of God, which taketh away the sin of the world." (John 1:29, 34-36.)

Nephi, after having had a vision, said that the garments of the apostles of Jesus ". . . are made white . . . in the blood of the Lamb." Amulek, speaking of those who would inherit celestial glory, said: ". . . their garments should be made white through the blood of the Lamb," whose sacrifice would be "infinite and eternal." (Alma 34:36, 14.) And then Amulek explained in some detail that no mortal man could sacrifice his blood for the salvation of the human family. It must be the sacrifice of a Divine Being, even the Son of God, whose sacrifice must be infinite and eternal.

The night before King Benjamin was to turn his throne and the leadership of the people over to his son Mosiah, an angel appeared to him and told him that in the near future Christ would come into the world. The angel described the great work that Jesus would perform, and then he said:

> And lo, he shall suffer temptations, and pain of body, hunger, thirst, and fatigue, even more than man can suffer, except it be unto death; for behold, blood cometh from every pore, so great shall be his anguish for the wickedness and abominations of his people. (Mosiah 3:7.)

President Clark told us this morning about the Last Supper, and I would like to refer to that great event once more. It was at the Last Supper, held the night before the Savior's crucifixion, that Jesus broke the bread and passed it to his disciples and told them to eat it in remembrance of his flesh; and then he gave them the cup—the wine—and told them to drink it in remembrance of his blood, thus instituting new symbols or emblems of his great atoning sacrifice to take the place of the body and the blood of the lamb.

Then Jesus left the upstairs room in Jerusalem and with his apostles went to the Garden of Gethsemane. There he suffered terrifically, as Benjamin had predicted, "even more than man can suffer." In fact, we read in Luke:

> And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. (Luke 22:44.)

There he shed much of his blood and took upon himself the sins of those who would receive him.

Now I would like to ask a question: Who will be cleansed or sanctified through the blood of the Lamb?

Perhaps it would be best to go to the scriptures and see what the prophets of God have said on this subject. King Benjamin claimed that "the blood of Christ atoneth for" the sins of little children who die before they reach the age of accountability. (Mosiah 3:16.) Mormon wrote a revelation from Christ to his son Moroni, stating that

> . . . little children are whole, for they are not capable of committing sin; wherefore the curse of Adam is taken from them in me, . . .
>
> But little children are alive in Christ, even from the foundation of the world. (Moroni 8:8, 12.)

In modern revelation, we read:

> But little children are holy, being sanctified through the atonement of Jesus Christ. (D & C 74:7; 29:46-47.)

Also, according to King Benjamin, Christ's blood will cleanse or sanctify those people who do not have a chance to receive the gospel in mortality but who live lives sufficiently good that temple work will be effective for them and who receive the gospel in the spirit world. To quote that ancient prophet-king:

> For behold, and also his blood atoneth for the sins of those who have fallen by the transgression of Adam, who have died not knowing the will of God concerning them, or who have ignorantly sinned. (Mosiah 3:11.)



Third—and this is of great importance to every member of the Church of Jesus Christ of Latter-day Saints and to all people throughout the world who are honest in heart and who desire to come back into the presence of God—Christ's blood will cleanse or sanctify all those who take upon themselves the name of Christ through faith, repentance, baptism, and confirmation, and then by keeping his commandments live faithfully to the end.

When the gospel was first given to Adam, certain ordinances were established which were necessary for entrance into celestial glory, and they were very beautiful in their symbolism. Adam was commanded that all men must repent, be baptized, receive the Holy Ghost, and keep God's commandments, preparatory to being sanctified through the blood of the Lamb. I would like to read a very powerful statement from the Pearl of Great Price:

> That by reason of transgression cometh the fall, which fall bringeth death, and inasmuch as ye were born into the world by water, and blood, and the spirit, which I have made, and so became of dust a living soul, even so ye must be born again into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory;
>
> For by the water ye keep the commandment; by the Spirit ye are justified, and by the blood ye are sanctified. (Moses 6:59-60.)

Alma, Amulek, Nephi, John the Revelator, the Prophet Joseph Smith, numerous other prophets, and even the Master, definitely declared that Christ's blood would cleanse or sanctify those who would accept the true church, keep God's commandments, and eventually enter celestial glory. Speaking of the great patriarchs who lived in ancient times, Alma wrote:

> Thus they became high priests forever, after the order of the Son, the Only Begotten of the Father, . . . and it was on account of their exceeding faith and repentance, and their righteousness before God, . . .
>
> Therefore they were called after this holy order and were sanctified, and their garments were washed white through the blood of the Lamb. (Alma 13:9-10.)

One of the clearest and most definite statements on this subject was made by Amulek.

> And he [Christ] shall come into the world to redeem his people; and he shall take upon him the transgressions of those who believe on his name; and these are they that shall have eternal life, and salvation cometh to none else.
>
> Therefore the wicked remain as though there had been no redemption made, except it be the loosing of the bands of death; for behold, the day cometh that all shall rise from the dead and stand before God, and be judged according to their works. (Alma 11:40-41.)

Let us quote the words of the resurrected Lord to the Nephites on this subject:

> And no unclean thing can enter into his [the Father's] kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood,

because of their faith, and the repentence of all their sins, and their faithfulness unto the end. (3 Nephi 27:19-20.)

Ether described the second coming of Christ, accompanied by the hosts of heaven, to dwell upon the earth during the millennium, as follows:

> And then cometh the New Jerusalem; and blessed are they who dwell therein, for it is they whose garments are white through the blood of the Lamb; . . .
>
> And then also cometh the Jerusalem of old; and the inhabitants thereof, blessed are they, for they have been washed in the blood of the Lamb. (Ether 13:10-11.)

In closing I would like to remind all members of the Church of Jesus Christ of Latter-day Saints that you and I have taken upon ourselves the name of Christ through faith, repentance, baptism, and confirmation. All of us have entered into a covenant that we will keep all of God's commandments. The Lord has promised us that if we do so and remain faithful to the end that someday we shall be quickened by a celestial power. At that time we shall rise as celestial beings, and enter into the presence of God. Then the righteous shall be sanctified through the blood of the Lamb and be worthy to dwell in the presence of the Lamb of God forevermore.

May this be our happy lot and also the happy lot of all those who will receive the gospel of Jesus Christ, I pray in Jesus' name. Amen.

Sunday Morning session, April 6, 1958



Be HONEST *with yourselves*

Marion D. Hanks
of the First Council of the Seventy

Perhaps no conference in my remembrance has devoted such effective and repeated emphasis to the home and the family, to children and youth, and to those who have to deal with them. Not attempting to correlate or specifically to fit in with what has been said, and out of my modest experience and ability, I would like today, in the time allotted to me, to talk not *to* the young (which I have often done), nor exclusively to their parents, but *about* the young to the adult generation in and out of the Church.

Out of my love for young people and the blessing of teaching them over the years and the association and friendship I have enjoyed with them, I have learned a few things, some of which I would like to mention today as pertinent to the general theme of home and family and the relationships of adult and youth.

About the young people I have learned these things, among others:

1. That by and large they are inclined to be like their parents, to be what their parents are. President Richards has impressively given the basis for my brief repetition of this thought. There are, I am certain, exceptions, since each child, like each of us, is an agent before God, blessed with the right to choose and responsible for his choices. They, like we, must choose, and therefore some of them are not like their fine parents, while some improve upon their parents. But we may repeat with absolute assurance that by and large they are inclined to be like their parents.

Now, this characteristic of youth can result in great good or in bad, depending upon what parents are, what kind of example and precept they present.

2. A second thing I mention about the young: they can be tremendously influenced by interested adults other than their parents, by teachers, leaders, counselors, bishops, by interested adults who will take time to love and give attention to them, to have confidence in them, and faith, because young people, like the rest of us, respond to those who show interest in them. They love those who love them, trust those who trust them, and in general can be counted upon responding to the type of adult who is interested in them.

Of course, this, can be a good or bad thing, depending upon the kind of adults who show interest, and what their motivations are.

3. A third thing I have learned about the young: They love an ideal. They are great followers. Their ideal may be a singer, an actor, a teacher, a parent, an author, an explorer, a scientist, an athlete, but they are inclined to choose someone to idealize. Usually it is someone older than they, more mature and adult, but not always.

This, like other characteristics of the young, can be good or bad, depending upon the persons whom they choose to idealize.

4. I have learned about the young that they can be taught, that they are responsive to the atmosphere and environment of the world around them. They respond to advertising and example, to filth and evil and degradation and bad influence, and they will respond likewise to virtue and decency and integrity and honor, if these qualities are manifested to them in language they can understand. They can be taught.

This can be good or bad, depending upon the fare their minds and eyes are fed upon.

5. I note about the young that they are not easily misled as to individuals. They can often detect quickly one who seeks to deceive them. They can uncover in interested adults with questionable motivations the real purposes of their interest. Again and again I have seen it demonstrated that they can spot one who tries to deceive, who pretends to represent virtue and integrity and does not. It is also true that young people sometimes are more willing to follow an openly evil or cynical person than one who is not what he should be and pretends to be. Therefore, it matters a great deal that we be genuine and earnest and honest in our relationships with them.

Believing that the young can be taught, and desiring to surround them with virtuous and uplifting and ennobling ideals, the Church has endeavored to provide experiences and influences and opportunities in the lives of the young which will bring into their beings, their minds, their very souls, the high and noble and decent things which will motivate them to contributing, participating citizenship in the world and in God's kingdom.

For that purpose, the Brethren have provided a series of small cards and large posters, with a general theme, "Be Honest with Yourself," and some magnificent contributions have been made to the young, contributions with which I am sure every right thinking adult, in or out of the Church, would be sympathetic. My experience as I have traveled the country and passed on the idea to others not of the Church is that they have responded with great interest to the program. Last night Brother Petersen announced that records have been added to this program—recordings of voices of successful, spiritual men, whose example and whose counsel will bless the lives of the young.

Now, I have one serious question to ask. I have talked about the young, and have said of them that they are going to be like their parents by and large, but that they will respond to interested adults outside of the home; that they are responsive also to ideas and ideals;

that they can be taught; and that we are attempting to get them to "be honest" with themselves. The question I ask is: "Are we, the adult generation, honest with ourselves and with them?"

Time will not permit any kind of extensive treatment of the problem or question, but I repeat it and ask: Is it possible that in our approaches to the youth we are missing the significance of the opportunity to teach them that is ours? Could it be that Thoreau speaks of many of us when he says there are "thousands hacking at the branches of evil to one who is striking at the roots"?

I read a statement by an interested modern observer a time ago, which is a little harsh, perhaps, but which I repeat because I am sure it has some truth in it. He says,

> Youth has more to teach its parents than to learn from them. The real savages are the old, not the young. Much of what the young learn from their elders they acquire at their peril. The world's tragedy is that it must be grown up—in other words, that it must be run by men, who though they know much, have forgotten what they were in their youth.

And as a key to what I am hoping to suggest to you, in and out of the Church, interested adults, these words of Quarles:

> Thou canst not rebuke in children what they see practised in thee. Till reason be ripe, examples direct more than precept. Such as is thy behavior before thy children's faces, such is theirs behind thy back.

May I point out an example or two. The Lord has given us counsel about the significance of this magnificent machine, the body with which we are mortally blessed, and has taught us that the body is an eternal component of the soul—that "the spirit and the body are the soul of man." We teach the young that their bodies matter, and that their care of them is important.

On an airplane a week ago last Friday headed toward the East, I read out of the same section of one newspaper two interesting items—one a statement by a director of the American Cancer Society that if Americans would stop smoking it is likely 25,000 of them would be saved from certain death by lung cancer in the next few years. And in the same section, the notation that in 1957 Americans smoked 409 billion cigarettes, an increase of four percent and more over the year before. Can you say to a youngster, "Be Honest with Yourself," in a world where this goes on? Do you yourself contribute to the confusion that must result in his mind?

I read in that same newspaper (out of one edition in one day) another interesting item—a statement about a 62-year-old practising attorney in a midwestern city who had given himself up under the pressures of a tremendous man hunt for a hit-run driver. A prominent leading citizen, he confessed that he had a hazy notion of having hit something on his way home from a cocktail party. The something he hit was a 31-year-old father of five children, a scoutmaster who died on the street where he was hit. In newspapers and magazines on the airplane were the blandishments of the liquor trusts, encouraging youngsters to be like certain "men of distinction," like this man, perhaps.

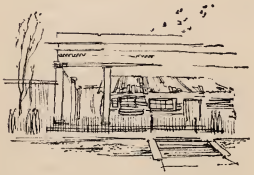
There are so many elements of the theme that there is not time to touch them, but I ask you today that when we cry to the young to "be honest" with themselves we consider what goes on in the world around us, the movies and television, the books and plays, the advertising in the newspapers we read, that so pervert the great creative capacity of man given us of God in order that we might find a partner, get married in his appointed way, establish a home and build a family, an outpost on earth of heaven's promise. So many have perverted this magnificent gift of God that we live in a world where sexual adventuring is almost, it would seem, a rule among many, looked upon as a form of amusement. I say I cannot believe that we can with honor and honesty tell the young to "be honest" with themselves knowing that they are responsive to the example we interested adults set.

It is so with us—we who claim to be followers of the Risen Christ and yet do not obey his commandments. It is so especially on this significant Easter day. He said:

> I am the way, the truth, and the life: no man cometh unto the Father but by me. (John 14:6.)

Yet there are those preaching in his name who are willing to be quoted in the newspapers as saying that they prefer not to have the term *Christian* applied to themselves, for Jesus Christ, to them, said one recently, was a folk tale like Santa Claus.

I say to you that there are those who know for certain for themselves that God lives, that Jesus is the Christ, and that living his commandments and being honest with ourselves is the only way really to motivate the young to do what we would like them to do. I testify that I do know these things. God bless us that we may bless them as he intends we shall, I pray in Jesus' name. Amen.



Their SOULS *are* PRECIOUS

Thorpe B. Isaacson
of the Presiding Bishopric

Surely we all owe a debt of gratitude to this marvelous choir. Brother Condie and the choir have won our hearts this morning. There are many individuals in the Church and out of the Church all over the world who greatly appreciate their beautiful music and the selections of their renditions.

While standing before you today, I pray that the Lord may sustain me and direct me, and I shall be grateful to each of you for an interest in your faith and prayers. Truly, this is a humbling experience. I am sure it would be a humbling experience for you, too, but probably that is as it should be because we are here this morning—this beautiful Sabbath Easter morning—in true worship. We acknowledge God as our Heavenly Father. We accept Jesus Christ as the Savior and the Redeemer of the world. We teach his birth in Bethlehem, his life in Galilee, and his sojourn in Jerusalem. We accept the mission of Jesus as the Savior of the world. We recount that mission, his contribution, the trial of Jesus that President Clark so beautifully told us about yesterday, and finally the crucifixion of the Savior on the hill of Calvary in Old Jerusalem.

A few years ago as I stood by the side of that tomb in Old Jerusalem I think I loved Jesus more then than I have ever done before in my life. We accept the resurrection of Jesus as true, and we know he came forth from the tomb as the Resurrected Christ, thereby giving eternal life, probably God's greatest gift to man.

We teach and we recognize the appearance of God, the Father, and his Son, Jesus Christ, to the Prophet Joseph

in the Sacred Grove. There are some of our friends who can hardly accept that as truth, but we would plead with them to study and pray, and that testimony will come to them. We acknowledge Joseph Smith as a prophet of God. He was raised up, preserved, and divinely called. We teach and we believe in the revelations received by the Prophet Joseph. These revelations are true, and this chosen prophet left to the world more doctrines of life and salvation than any other person who ever lived, save Christ himself. He was truly a divinely called and inspired prophet, and sealed his testimony with his life and blood along with his wonderful brother, Hyrum, who was also martyred at Carthage Jail in Illinois.

Yes, we accept these things as factual, and we know without a doubt that they are true; that the Lord revealed his will to this prophet, and after the death of the Prophet Joseph Smith another great prophet was raised up, preserved, and divinely called—the prophet and President Brigham Young, who had a great mission to perform in leading this people on that unknown journey. After the death of the Prophet Brigham Young, other prophets were raised up and divinely called to lead the Church, each one in his time a true prophet of the Lord. At the present time one stands at the head of this Church and is the mouthpiece of God, our Eternal Father. President David O. McKay is a prophet of the Lord, just as were the prophets of old. I bear testimony to you that I know this to be true, and I know it by the power and gift of the Holy Ghost. The Spirit of the Lord testifies to our spirits and we believe.

I would like to address some of my remarks to a very large group of brethren whom I regard as fine men and of great potential power and strength and in whom I have great interest, the senior members of the Aaronic Priesthood. I know many of them, and I want to express to them our love and our friendship. We have only one desire, that we can share with them some of the joys and blessings that we are privileged to enjoy. When you stop to think of this large group of men, if it were possible to assemble them, we would fill this tabernacle ten times as it is filled this morning.

Where are they today, and what have we done about it? We want to tell them that we love them, and we welcome them back into activity in the Church. We want to assure them of our interest in their welfare. We have been greatly impressed with the progress made by these wonderful men, and we would plead with all of our brethren of this group and other groups that if for any reason you may have become inactive in the Church, we want you back because it will bring you greater joys and blessings than have ever come to you any other way in your life. We can promise you that the gospel of the Lord Jesus Christ changes the pattern and the attitude and the personality and the personal spiritual strength of men who will accept Christ and the teachings of the gospel.

May I give you a quotation from Alma to express to you how we feel:

> Behold, O Lord, their souls are precious, and many of them are our brethren; therefore, give unto us, O Lord, power and wisdom that we may bring these, our brethren, again unto thee. (Alma 31:35.)

In a recently completed survey, with 224 stakes reporting regarding the activity of their schools for senior members of the Aaronic Priesthood, we are pleasantly encouraged and grateful to see what is taking place. We have, for instance, at the present time, approximately 367 schools now in session for the senior members of the Aaronic Priesthood and their wives, some of them on a ward and some on a stake basis. We have had enrolled in these schools in the last year more than 17,000 of these wonderful men and their wives, and we are learning of some glorious experiences that have come into the lives of these brethren.

Just yesterday I shook hands with a former senior member of the Aaronic Priesthood who now is a stake president. It is not uncommon for us to shake hands with some who are now bishops.

May I give you a few excerpts from some of the special survey sheets regarding these schools, the comments of which are from the senior members of the Aaronic Priesthood?

> Perhaps the greatest benefit that I received from the school was the feeling that my Church was still very much interested in me in spite of my inactivity for so many years, and that I was still needed and wanted in the Church; that I still had a chance to make up in a way for years of absence; that there was still time left, but that I must not procrastinate longer.

Another:

> I have completed the first school, and I recommend that all the senior members of the Aaronic Priesthood attend these schools. It is a great feeling to feel yourself grow as you get interested again in the Church. This school seems to give us the spark that we need for most of us to get started again, and I would recommend to every senior member of the Aaronic Priesthood that you attend these schools.
>
> It was through this school that my wife and I received the spark of hope, and now we are working our way to the temple.

It is wonderful to see how the lives of individuals may be changed, and the lives of sons and daughters likewise are changed, because they are happy when their fathers and mothers make adjustments in their own lives. To sons and daughters who come from a divided family—the father a member of the Church or the mother a member of the Church—you can do so much for your mother and your father. A girl, a while ago, sent this letter to her father and mother in answer to a letter that she had received.

> Dear Mother and Daddy: I received your letter, and I have never had such a pleasant and wonderful surprise in my life as when I read it, telling me that Dad was now going to join the Church. I started to cry, and I cry every time I think of it because really, I have never been so happy. This is the blessing that I have been praying for ever since I was big enough to know how to pray.
>
> Young people, you, too, can do that for your fathers and your mothers.
>
> Dad, I know you will now be greatly blessed, and if you will live the commandments our Heavenly Father has given us, you will soon have the Holy Priesthood which will give you the power to do the things that you have never dreamed of doing before. I think it will be so wonderful if you will both live worthy of being married in the temple some day.
>
> I cannot think of a more glorious wedding gift for me than to be sealed to both my mother and father and my sweetheart, Jim, on the same day. Another great thing will be that now, Daddy, you will be able to assist in many ordinances of the Church, and someday assist in the blessings of my babies. That will mean so much to me. Nothing could have ever made me happier than this has made me.
>
> I love you, and as your daughter, I am very proud of both of you. You have made me so happy, and I will always be what you expect me to be.

We are humble and truly grateful for our membership in this Church. We do not wish to appear arrogant or haughty, because we realize that we are not as good as we should be, but we are thankful we are as good as we are, and are grateful to God for what we can yet become.

The Church offers us the opportunity to worship God and a chance to come into an awareness of him. With him there is healing of sorrows, strength for the day, and peace at the last. If we have been at odds with ourselves or with God, our Father, and the universe, reconciliation with the Master, with our fellows, and our soul can come. That change will come about if we are humble, repentant, and seek the assistance of our Heavenly Father, but it can never take place without communion with the Lord and a spiritual religious belief and faith.

The understanding of God's goodness enables man to meet everyday needs, problems, and troubles. We can come to a reconciliation with God, with people, and with ourselves. Despair and discouragement can be transformed to confidence, guilt to forgiveness; cross purposes and uncertain goals can be

changed to spiritual strength. Yes, one's real personality heretofore utterly alone can take on a new character with true humility. True religion gives one strength to ask forgiveness of one's fellow men. If that be difficult, and sometimes it is, all we need to do is to become humble, and it gives us spiritual strength to ask for God's forgiveness. If we can only accept and thoroughly recognize that God is our Father, if we will listen to his words, we will not be troubled.

The gospel as taught by the Church of Jesus Christ of Latter-day Saints will lift one higher than any other philosophy on earth. It will give one a higher knowledge, more to live for and more to die for than any other church on the earth, because it is the true Church of Jesus Christ. The truths of the gospel are beautiful. As a church and as a people, we are particularly blessed with the scriptures of the Book of Mormon, and I would like to say to my friends who may be inactive, or those not of the Church, the Lord has made all of us a very definite promise in the Book of Mormon (see Moroni 10:3-5), and I hope that every man within the sound of my voice who has never done so will read the following. The Lord said:

> Behold, I would exhort you that when ye shall read these things, if it be wisdom in God that ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam even down until the time that ye shall receive these things, and ponder it in your hearts.
>
> And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.
>
> And by the power of the Holy Ghost ye may know the truth of all things. (Moroni 10:3-5.)

Elder Orson F. Whitney has written the following concerning Mormonism:

> Mormonism's magnanimity — And yet "Mormonism" is said to be narrow, small and illiberal. Narrow, forsooth! Then where will you find breadth? Where find justice, mercy, magnanimity, if not in a religion that saves the living, redeems the dead . . . , and glories all who repent? "Mormonism" a small thing? It's the biggest thing in the universe! It is the Everlasting Gospel, the mighty soul-ship of the dispensations, launched in the days of Adam upon the heaving ocean of the ages, and now on its last voyage over the stormy billows of Time to the beaconing coast of Eternity! (*Saturday Night Thoughts.*)

God can win strange victories in the hearts and lives of those who believe in him. Too many people have been trying to do without God, perhaps that is the reason for some of their failures.

Too many people are trying to give irreligion the garb of respectability. They have acted as if we could acquire education without acquiring a knowledge of religion, and wisdom without the experience and practice of religion.

Perhaps we have not found peace within ourselves. The lack of peace usually goes with the lack of belief in the Almighty God and a knowledge of the availability to us of his guidance. We have not been able to establish peace among the nations of the world. With all our knowledge, we yet urgently need to gain sufficient understanding completely to recognize that there is an inescapable cause and effect relationship between these mounting failures and our diminishing faith. Unless we are willing to prepare for a new dark age, we must soon acknowledge that as good as we think we are, we are not good enough to get along without the God our forefathers found indispensable.

Every person might follow the admonition of Alma:

> Counsel with the Lord in all thy doings, and he will direct thee for good; yea, when thou liest down at night lie down into the Lord, that he may watch over you in your sleep; and when thou risest in the morning let thy heart be full of thanks unto God. (Alma 37:37.)

May I close with this thought:

> We expect to pass through this world but once; therefore, any good that we can do or any kindness that we can show to any living person, let us do it now. Let us not defer it or neglect it, for we shall not pass this way again.

May God favor us by granting to each of us the companionship and the association of his sweet, holy Spirit, I humbly pray in the name of Jesus Christ. Amen.



except they *be* AGREED

Mark E. Petersen
of the Council of the Twelve

As we pay tribute to the Savior of the world on this Easter day and express gratitude to him for his great atonement, we must remember, also, that to be a true Christian means that we love Jesus Christ and that to love him means to obey him.

How can we truly love him unless we walk in his footsteps. How can we sincerely honor him unless we follow his teachings?

> Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. (Matt. 7:21.)

His great fundamental teaching was that of love, and out of love he taught unity, harmony, brotherhood, sisterhood. He prayed, you recall, that his disciples might be one, even as he and his Father were one. He taught that a house divided against itself cannot stand. A man cannot divide his loyalty, either. No one can serve two masters.

When he placed apostles and prophets in the Christian church, as Paul explains, he did so to help the saints to be united, to reach a unity of faith, to understand what is true harmony. Yet, as we contemplate these teachings, we must realize that Christianity itself is sadly divided. Thoughts of unity among the churches are repugnant to most Christians, and still they claim to believe the Master's teachings urging unity and brotherhood, not division and lack of harmony.

One of the most difficult things about this division in modern Christianity is the effect it has upon family life. In these days of far too much discord in the average American home, religious differences frequently become the important cause of discord, sometimes to the extent of breaking up homes, causing separations and divorce, with all their accompanying heartaches.

Every young couple on making plans for marriage hopes for a happy home life. Everyone wants to make a success of marriage. Most young couples have faith in God and seek his blessings upon their marriage. But in so many instances the very religions to which they hold tend to bring unhappiness to them because the couples belong to different religious faiths. This difference becomes a source of irritation, conflict, quarreling, and unhappiness. It becomes so to such an extent that those who have studied marriage most are convinced that so-called interfaith marriages generally are a mistake.

Christianity is too divided to permit Christians of different denominations to live together in peace and harmony. It may be a great reflection upon Christian living and Christian concepts, but it is nevertheless true. Interfaith marriage jeopardizes the stability and happiness of the home.

The Christian denominations are the first to recognize this. They, themselves, advise their young people to avoid marital disharmony by marrying within their own faith. I have written to many clergymen of various faiths from coast to coast, asking their views on this subject, and have received back a whole sheaf of letters, all advising against interfaith marriage. To give you a small cross section of their opinions, I read to you a few of the letters, at least excerpts from them.

From New York City, St. Patrick's Information Center, the Rev. Charles J. McManus writes:

> You can gather the position of our Church from the fact that Catholics are forbidden to marry non-Catholics by Church law.

And from the Salt Lake Diocese of the Catholic Church, a letter signed by the Rev. Francis T. Kelleher, says:

> His Excellency, Bishop Hunt has requested that I answer your letter of August 23.
>
> . . . a mixed marriage is always potentially dangerous. Disagreement on religion can lead to unhappiness for both parties, confusion and indifference on the part of the children, and even breakup of the family. We have seen it happen time and again.

From the First Presbyterian Church of Salt Lake City, the Rev. E. E. Bollinger writes:

> The Protestant tradition has always taken a firm stand in advising young people to marry within their own historic faith. . .
>
> We . . . agree with the LDS Bishop, the Jewish Rabbi, and the Roman Catholic Priest, that chances for harmony in marriage are greatly minimized when there are two major religious traditions in the home. . . .

The Rabbi Mordecai Podet of the Congregation B'Nai Israel of Salt Lake City, writes:

> To my knowledge no clergyman, marriage counselor, or other person professionally trained and experienced in marital matters recommends mixed marriages. . . . The Central Conference of American Rabbis, which is the organization of liberal rabbis, is on record opposing mixed marriage.

The Christ Lutheran Church and School, of Murray, Utah, has as its pastor, the Rev. William C. Naatz, and he writes:

> . . . we urge our young people to marry within their church if that is at all possible. The tragedy of intermarriage is that far too often when children are born into families of split faiths there are serious complications. It has been my experience that the great majority of unchurched homes in our country today are homes where there were originally two different faiths involved, and as a compromise finally the family ended up going nowhere.

The First Unitarian Society of Salt Lake City writes over the name of Harold Scott, Pastor:

> The literature on the subject indicates that when Jews, Protestants, Catholics, and Mormons intermarry, there are more difficult adjustments to be made than as though the contracting parties were of the same faith. . . .
>
> . . . interfaith marriages . . . mean additional strain on the marriage bond.

We wrote to the Greek Orthodox Church in New York City. The Director of Public Relations, Mr. Arthur Dore, wrote and said:

> . . . our Church . . . never encourages mixed marriages because, speaking from experience, mixed marriages are likely to be a failure. . . .

The Colorado Woman's College recently conducted a discussion for the students of the college in which a Jewish rabbi, a Catholic priest, and a Protestant minister spoke. Following this discussion, the *Rocky Mountain News* summarized the information given in their issue of February 5, 1958, and said:

> Marriage between people of different religious faiths is often the start of loss of faith, delinquency or divorce. . . .

The New York *Times* on June 24, 1956, carried an article entitled, "Why Marriages Go Wrong," and among other things said:

> . . . there are approximately three times as many divorces or separations in Catholic-Protestant marriages as there are when the marital partners are of the same faith, and about four times as many when a Catholic father is married to a Protestant mother. And here again the story of marital unhappiness is far larger than divorce and separation statistics show.

Being further interested I decided to write to judges in divorce courts of the nation, and went from New York to San Francisco and Los Angeles, and I read only a few of the replies given us by these gentlemen:

From the Circuit Court of Cook County, Illinois (Chicago), Judge B. Fain Tucker writes:

> . . . there is an obvious advantage in the same church membership. Dissimilarity of interest in any field may prove a hazard in marriage. This is particularly true with religion. . . . I believe that family worship —family prayers—help tremendously in strengthening marriage ties. Family worship is easier if both spouses belong to the same church. . . .

He goes on to say:

> . . . Difference in religion undoubtedly will aggravate the "in-law" problem where the parents of one or both spouses are deeply religious. . . . The religious training of the children when the spouses are of different churches, is one of the most vexing problems of all.

Then from the Superior Court of San Francisco, Judge Orla St. Clair writes:

> Where the parents are of different religious faiths, we often find that if the marriage fails the bitterness over the religious problems for the children seems to be all out of proportion. . . . if the marriage is a failure, this mixed faith problem is an extremely vexatious one from the point of view of the court trying to decide custody and visitation matters.

From the Supreme Court of the State of New York, Justice Samuel M. Gold writes:

> . . . religion does play a part in maintaining a happy marriage and . . . the chances of a marriage being successful are greater when young people marry within their own faith.

And from Denver, Colorado, District Court, Judge Joseph E. Cook writes:

> . . . interfaith marriages do not succeed as well as between people of the same faith; especially where children are involved.

Educators have made considerable research into this problem. I quote only one, Dr. Earl E. Emme, Professor of Psychology and Religion, Florida Southern College, who, on October 16, 1957, addressed an open meeting of Pi Gamma Mu, a National Honor Society in Social Science. He listed numerous reasons why people of different religious faiths should not marry. He advocated marriage within your own church. I only give two comments from him in the interest of time. First, he says:

> A survey of representative textbooks used in marriage courses [in colleges and universities] shows that they all counsel the students against mixed marriages.

And second:

> The slogan of religious groups that "Families that pray together, stay together" might be restated to say that "families that can do things together, plan things together, stay together."

"The *key word*," he says, "is *together*." And then he adds, "The happy-*together family* cannot remain so if *religion is not included.*"

Even the Lord has spoken on this subject. Anciently he asked through one of his prophets:

> Can two walk together, except they be agreed? (Amos 3:3.)

Through Moses, he commanded his ancient people to refrain from marrying unbelievers. Said he:

> Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.
>
> For they will turn away thy son from

following me, . . . so will the anger of the Lord be kindled against you, . . . (Deut. 7:3-4.)

And the Apostle Paul said:

Be ye not unequally yoked together with unbelievers: . . . (II Cor. 6:14.)

What are we to do then? Shall we bring upon ourselves the unhappiness of a divided household? Shall we profit by the voice of experience and marry within our own faith?

God lives, it is true. Christianity, divided as it is, claims to believe that. The gospel is the way to peace. This also is true in spite of the great divisions existing in modern Christianity. But Christianity of today is so divided that if we bring its conflicting philosophies into our homes, they can and do become a source of discord which may jeopardize the very foundations of our family life.

Then, what are we to do? The obvious answer to everyone is, marry within your own faith. If you are a Presbyterian, marry a Presbyterian. If you are a Catholic, marry a Catholic. If you are of the house of Judah, marry within your own faith. If you are a Mormon, marry a Mormon.

But to the Latter-day Saints we have something still further to say. Not only should the Latter-day Saints marry Latter-day Saints, but also the Latter-day Saints must marry Latter-day Saints within a Latter-day Saint temple. Just as God has his mode of baptism, so he has his mode of marriage. Should a Latter-day Saint ever reject God's mode of baptism? Then why should a Latter-day Saint ever reject God's mode of marriage?

Marriage is intended by the Lord to last forever, eternally, as President Richards says, "to be projected out into the eternities." That takes temple marriage. It brings together two Latter-day Saints of faith and devotion. If they will be united, if they will come and participate in the great saving blessing of a temple marriage, if they then will live the gospel and keep sacred their marriage covenant, they need never worry about divorce because of religious or other serious differences in the home, nor need they ever fear that death itself will serve as a divorce court, and break the bonds which were made for time only.

They who are married in the temple of God are married for all eternity, according to God's mode of marriage.

May we have the foresight to live in such a way that we may fulfil this great commandment of our Father and reap the great blessings he has for us, is my humble prayer, in Jesus' name. Amen.



THIS *Gospel* . . . *not* A *Gospel*

Hugh B. Brown
of the Council of the Twelve

An ancient prophet gave the assurance that God would require nothing of his children save he provided a way for them to carry out his commandments. I rely on that promise and pray for divine guidance. Speaking of the Lord making provision for the carrying out of his commandments, I am reminded that in ancient days and in our time he required that the gospel of the kingdom should be preached to all the world. When this commandment was given to the founders of the Church, perhaps it seemed to be an insuperable task, but God has kept his promise and has made provision whereby we are able to reach more people with the gospel in a few minutes than our fathers could reach in years. We are grateful for the microphone, the radio and television; but these facilities, great as they are, as President Clark indicated last night, are just in their infancy, and God will, in his own due time, give us such improvements and amplifications as will enable us to carry out his great commandment.

We greet you, our friends out there in the radio and television audience who are not members of our Church. We join with Christians everywhere, as has been indicated all through this conference, in commemorating and giving thanks to God for the resurrection of the Lord. The significance of this transcendent event was emphasized by the Apostle Paul in that matchless sermon recorded in Corinthians, in which, among other things, he said: "And if Christ be not risen [from the dead], then is our preaching vain, and your faith is also vain." (I Cor. 15:14.)

We believe that the greatest story ever told in all the annals of history is the story of the atonement of Christ. The record of his resurrection and ascension, without which the atonement would not have been complete, is the climax to that story; and now, two thousand years after the event, it is still central and pivotal in all true Christian thought.

Christ was both mortal and divine—mortal through his mother, Mary; divine through his Father, God—and because of that unique combination he was able to yield voluntarily to death in order that through his divinity he might conquer death, break its bands, and make the resurrection possible to all men. The resurrection is not for a select few, nor is it alone for believing Christians; but every man and woman who ever lived upon earth, or who ever shall live thereon, will be raised from the dead.

Paul, the apostle, epitomized the cause and consequences of the atonement in one sentence: ". . . as in Adam all die, even so in Christ shall all be made alive." (*Ibid.*, 15:22.) And the Savior said,

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. (John 5:28-29.)

But we must not assume because of this promise that regardless of what we may do we shall have exaltation and eternal life. Those blessings are reserved for those who accept the gospel of Jesus Christ and observe and keep the commandments of God.

We not only commemorate the resurrection of the Lord as an event in history, but we also recognize it as a harbinger of things to come. When he gave his life on the cross, he did not indicate that his interest in his fellow men had ceased. He promised, and his apostles predicted, as did the prophets of the Old Testament, that there should be a second coming of the Lord when, as Paul said,

. . . the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: (I Thess. 4:16.)

But before his coming certain things must happen. Among them, as he said in answer to the question of his apostles as to what should be the sign of his coming and the end of the world, ". . . this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:14.) It is significant that he said "this gospel of the kingdom." not "a gospel," or "some gospel," but "this gospel." And the

Apostle Paul, always precise and zealous said:

> But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. (Gal. 1:8.)

And still there are some who say it matters little or not at all which church one joins, which gospel one preaches, whether it be the gospel of Luther, Knox, or Calvin, whether one belongs to the Roman or Greek Catholic Church, to one of the numerous protestant denominations, or to some group which emphasizes some one aspect of the gospel such as faith healing, mode of baptism, which day is the Sabbath, etc. Unfortunately the world is faced with a variety of religious denominations which in some measure neutralize each others' influence in the minds of people.

The question then arises, "Where shall we find that gospel?" The Church of Jesus Christ of Latter-day Saints makes certain definite statements with respect to what the gospel is. A commission was appointed in England recently by the Archbishops of Canterbury and York to make a complete survey of modern evangelism, and they were asked to seek and discover if they could the causes for the wide and deep gulf that exists between the church and the people. This commission in the preamble to their report, emphasized the irrelevance of the church in the life and thought of the community in general.

The most arresting observation made by the commission was, "We believe that the tendency to preach another gospel, or a partial gospel, has been the weakness (not to say the sin) of the church." This observation reminds us of Paul's warning and anathema which for emphasis he repeated:

> As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. (*Ibid.*, 1:9.)

What gospel did Paul preach? All will agree that he was converted to the gospel of Jesus Christ as now taught in the New Testament through personal communication and instruction. He became one of its chief exponents, most effective and fearless defenders, and finally one of its martyrs. Many are asking, "Where can one find a church which teaches the gospel as Paul taught it?" Any search for the true gospel leads at once to the matter of origin and authority.

In a brief consideration of that subject we shall not challenge the claims of other churches unless our claim that we have the gospel is taken as a challenge. The Catholic Church bases its claims to authority on the long line of apostolic succession. Many of the other churches began with a protest against or an attempted reformation of the so-called mother church. As the great reformers failed to change or reform the false teachings and undesirable conditions they claimed to have discovered, and as they were successively excommunicated, some of them undertook to establish new churches without claiming new revelation or authoritative ordination.

The restored gospel of Jesus Christ does not base its claim to authority on apostolic succession, nor did it begin with a protest against or attempt to reform other churches. Furthermore, this Church did not have its beginning in scholarly analysis of the gospel as taught in the Bible. Its founder, at the time of his first vision, did not claim to be a profound student of theology, and he knew little of the writings of the early church fathers. His message came as a direct revelation from heaven.

We say humbly but fearlessly that the restored gospel of Jesus Christ is the divinely inspired way of life, the plan of salvation. It is the gospel of the kingdom of which Jesus spoke. It is, as was its prototype in the Meridian of Time, the fulness of the everlasting and unchangeable gospel, the very power of God unto salvation, the everlasting gospel which, through angelic ministration in the latter days, was, according to John the beloved, to be carried to every nation, kindred, tongue, and people.

Some express amazement and disbelief when we claim that the restoration began with a vision of heavenly beings and revelations from God. These claims should not be thought incredible to anyone who believes in the Holy Bible, for such events were standard procedure in both the Old and New Testaments.

Mormonism is a message of glad tidings to all people, a glorious declaration that the prophecies recorded in both Old and New Testaments concerning the latter days have been and are being fulfilled. It is an announcement that the God of heaven has set up a kingdom as predicted by Daniel. It is a proclamation that the times of refreshing have come from the presence of the Lord, when there is to be a restitution of all things which God has spoken by the mouths of all his holy prophets since the world began as predicted by Peter. (Acts 3:19-21.) We humbly and gratefully announce the opening of the Dispensation of the Fulness of Times in which, as promised by Paul, all things are to be gathered together in Christ, both which are in heaven and which are on earth. (Eph. 1:10.)

The above scriptures concerning the restoration refer to the whole gospel. We think neither individuals nor groups of men, under whatever title, are justified in their attempts to pick and choose between particular aspects of the whole gospel. We profoundly dissent from the opinion that there is an element in the message which changes with varying conditions. The message of the Church of Jesus Christ of Latter-day Saints is that there has been a restoration of the identical gospel which Jesus taught and which the apostles preached at his command. It is a gospel of glad tidings of great joy, a gospel of hope and saving power as was enjoyed by members of the Church in the days of the Savior and his apostles.

The restored gospel is also a warning of judgment to come, a judgment which is neither fiction nor superstition but is a tremendous and solemn truth, when all that is found valueless or out of harmony with the purposes of God must be abolished.

Some may not understand how this message of good news can include a warning of judgment to come, but judgment is integral to the gospel. It is the assertion of the final triumph of good and the abolition of evil.

While the Church, which was organized under divine direction, is the kingdom of God on earth, its membership consists of men and women who are not yet made perfect. It is a mixed socicty with an international complexion, subject in varying degrees to the weaknesses of humanity. It does not claim to be a picture gallery where every portrait is a masterpiece; therefore, Church membership requires continued tolerance, charity, and love of fellow men.

We do not claim to have achieved perfection; we often fall short of our ideals; but with additional revelations from the Lord, and with the gift of the Holy Ghost to help us, we hope it may be said of the Church of Jesus Christ of Latter-day Saints what Peter said to the Church of Jesus Christ of former-day Saints:

> But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: (I Peter 2:9.)

We look upon the restoration and the second coming of Christ as sequels to the resurrection. We believe that a full understanding of the significance of the resurrection must include consideration of and belief in his second coming which, as he himself declared, must be preceded by the preaching of the gospel of the kingdom to all the world.

There are those who wonder at our assurance, and sometimes they say our presumption—as we make such positive and definite statements, but we ask you, our friends: If you knew of a revelation from God, and knew it to be a revelation, would you equivocate or water it down, or be afraid to defend it, or assert it? In my opinion, no greater message has come to this world since the angel standing at the open tomb said: "He is not here; he is risen." (See Mark 16:6.)

The announcement of the Church today, and let all people heed as they hear, is that this same Jesus has appeared again, established his kingdom, organized his Church with apostles and prophets, and set in motion a great missionary system by which the gospel of Jesus Christ shall be carried to all the world as a witness, and then the end shall come.

Humbly I bear my testimony to you, my friends, and brothers and sisters, that from the center of my heart to the ends of my fingers and toes I know that Jesus is the Christ, the Son of the Living God. I know that he came forth from the tomb with his body, which he displayed to his disciples, and invited them to feel of the wounds. I know that he has spoken again. I know that the gospel has been restored to the earth. If this message be true, it should be heard and heeded by all men everywhere, for it has in it the saving principles of the gospel of the Lord Jesus Christ.

I leave this testimony with you, and thank God that he has given it to me, and pray that I may be able to live so as to come back into his presence, and I remind all of you that any of us may come into his presence when our conduct has been such that we can feel at home there.

God bless us to that end I pray in the name of Jesus Christ. Amen.

Sunday Afternoon session,
April 6, 1958



Can TWO *walk together?*

Delbert Leon Stapley
of the Council of the Twelve

My brothers and sisters and friends, I should like to express my appreciation for the Brethren sustained among the group of General Authorities with all my heart. I welcome them in these new positions. I know each personally for his faith, devotion, and dedication to the great cause of the Lord. I pledge to them my faith, my prayers, and my help.

This has been a great spiritual conference with choice, enlightening messages. I hope my message will not detract from this sacred day and the important event we commemorate, the resurrection of our Lord and Savior, Jesus Christ.

Often in conversation with devout and sincere men not of our faith, the subject of religion routinely comes up as an important and interesting topic for discussion. After answering questions and supplying information about the restored Church of Christ, also following an exchange of doctrinal beliefs, the friendly discussion usually terminates with their saying something like this: "We are all God's children; therefore, it makes no difference to which church a person belongs; we are all working for the same place." Then, apparently without profound thinking, they add: "There are many roads to get to heaven; therefore, it does not matter which road we take, we will all end up in God's presence."

This man-made philosophy—for such it is—sounds good, but the scriptures do not support it. I assure each of you that the road to God's presence is not that easy. I feel certain that the devil chuckles whenever this false opinion is expressed, for it pleases him that the minds of men have been so blinded to revealed truth by his cunning craftiness and deceit that they will believe any religion to be acceptable to God regardless of its tenets and ordinances or how or by whom those ordinances are administered.

Occasionally, to justify or bolster their Christian belief and church allegiance, men will simply say, "We admire your church, but you agree, do you not, that although of different faiths we are all striving for the same goals?" True, we are, but to me this statement evidences an uncertainty and lack of personal assurance of the rightness of their convictions and church membership, because the conversation had neither solicited nor suggested any explanation of their religious choice.

Recently a father wrote an unchristianlike letter to his son, who, after prayerful study, gave up the church of his parents, in which he had been most active, to join the Church of Jesus Christ of Latter-day Saints. The father, apparently suffering from a vain and injured false pride, used this argument as one of many, which were most unfair and bitter, in order to win his son back to the church of his youth and young manhood: "(I quote from his letter.) "My father often told us that if we lived by God's Ten Commandments and the Golden Rule every minute that we were awake, we would have all the religion we needed to live a good, wholesome, and righteous life on this earth, thereby pleasing God and reaping our rewards in heaven." And then he quoted a noted evangelist of our day as saying, "There is no true church," and the father added, "I believe the same."

No one will deny the everlasting importance of the Ten Commandments. They are as binding today upon mankind as they were at the time God gave them to Moses upon Mount Sinai. Also, the Golden Rule today is basic to our Christian way of life. However, this father, like so many others, is blinded in his concept of what true religion is and what it requires of an individual. Many people, no doubt, would agree with the statement attributed to the evangelist, that there is "no true church." Many others would not be certain because of the confusion caused by so many churches all claiming to be right. I testify in all sincerity and humility that the true Church of Christ is upon the earth, and every person, in the interest of his salvation and exaltation, is duty bound to find it and to obey its way of life.

A few months ago I saw a large 1957 calendar hanging on a church wall with this caption in bold letters, challenging all who looked upon it to "Go to Church Sunday," followed with this message: "I'll go to my Church, you go to yours, but let us walk together." How can people going to different churches of divergent faiths, doctrines, and tenets, walk together in understanding and peace when they disagree on basic Christian principles and true gospel teachings and faith concepts? Does not walking together imply agreement, unity of faith, and oneness of purpose?

The Lord, reasoning with the children of Israel because of their waywardness and failure to follow the prophets, declared to them through the Prophet Amos:

> You only have I known of all the families of the earth: therefore I will punish you for all your iniquities.
>
> Can two walk together, except they be agreed? (Amos 3:2-3.)

A great and important lesson is taught in this scripture; namely, that we should walk together, agreed in faith and doctrine with the Lord. Is not that admonition and counsel just as applicable today to the people of the world as it was in the days of the Prophet Amos?

It was the Apostle Paul, writing to the Ephesian saints, who taught the "one Lord, one faith, one baptism" doctrine, and also testified to them that Christ

. . . gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; . . ." (Eph. 4:11-14.)

These officers, since the days of Christ, are and always will be in the true Church of Christ as long as the earth shall stand.

With the multiplicity of churches in the world today all claiming the right way, and so many yielding to the generally accepted opinion that all roads or churches lead to eternal life, how important it is that these officers of the true Church of Christ, enumerated by the Apostle Paul, reveal light and truth in the midst of confusion and darkness of teaching, to guide mankind unerringly to the safe harbor of God's everlasting kingdom.

If truth is consistent, and I testify it is, can there be more than one true way to God and eternal life? The Savior said to the Jews who believed on him:

. . . If ye continue in my word, then are ye my disciples indeed;

And ye shall know the truth, and the truth shall make you free. (John 8:31-32.)

A man cannot truly be free who is handicapped by false tradition, false teachings, error, and a lack of true knowledge that saves.

Among the eternal truths taught by our Redeemer in his great Sermon on the Mount is this important and challenging obligation: ". . . seek ye first the kingdom of God, and his righteousness; . . ." (Matt. 6:33.) The Lord specified a certain kingdom, not *many* kingdoms or *any* kingdom, but only *God's* kingdom. It is the gospel of this kingdom that the Lord declared, when outlining the signs and events that would precede his second coming, was to be preached in all the world as a witness unto all nations before the end should come. (See *ibid.*, 24:14.) The duty, therefore, of every man is to search honestly and sincerely in faith until he finds God's kingdom and yields obedience to its full requirements.

When Thomas asked the Lord, ". . . how can we know the way?" the Savior answered, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:5-6.) Thomas did not ask his Lord what different ways could be chosen or taken, nor did the Savior reveal more than one way or plan by which eternal life can be obtained. He presented the plan he received from his Father, for he declared:

"My doctrine is not mine, but his that sent me.

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (*Ibid.*, 7:16-17.)

When Christ ministered among men, he did not accept the sects of the Pharisees and Sadducees, but admonished his listeners to beware of their doctrine. (Matt. 16:12.) He called them blind guides and referred to them, with the scribes, as hypocrites who built the tombs of the prophets; . . . compared them unto whited sepulchres and said they omitted the weightier matters of the law. (*Ibid.*, 23:23-31.) The Pharisees believed in the resurrection of man, but the Sadducees did not accept this doctrinal belief. Both could not be right.

Just as the Judah kingdom of the house of Israel had departed from the right way into error and apostasy because of tradition and false teachings, even so today many people are in spiritual darkness because they do not have the light of truth found in the true gospel of Jesus Christ.

It was not the purpose and calling of Christ's apostles anciently to convert and permit people to join any church, but only the true church that Christ had established among men. The Apostle Paul, addressing himself to the Corinthian saints, warned them by saying:

Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. (I Cor. 1:10.)

He then calls attention to reports that there were contentions among them and asks, "Is Christ divided?" Later in this same epistle he refers to himself as a wise master-builder and states:

. . . I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

For other foundation can no man lay than that is laid, which is Jesus Christ.

Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. (*Ibid.*, 3:10-11, 13.)

Writing to the Galatian saints, Paul was just as emphatic. He said to them:

I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

Doesn't this statement describe religious conditions in our day and time? Paul continued by declaring:

But though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

And then to re-emphasize it, Paul repeated:

As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. (Gal. 1:6-9.)

Does not this scripture clearly reveal that there is only one true gospel plan?

Luke, the physician, recording the historic events that occurred on the Day of Pentecost, proudly relates:

Then they that gladly received his word were baptized: . . .

And they continued stedfastly in the apostles' doctrine and fellowship, . . .

And the multitude of them that believed were of one heart and of one soul. (Acts 2:41-42; 4:32.)

When Jesus was taken before Pilate to be judged of him, he said to Pilate, "Every one that is of the truth heareth my voice." (John 18:37.)

Again, when he was in Jerusalem at the Feast of Dedication, he answered certain Jews who gathered about him wanting to know if he was the Christ, by saying,

My sheep hear my voice, and I know them, and they follow me:

And I give unto them eternal life. . . . (*Ibid.*, 10:27-28.)

How can people truly hear and know the voice of their Shepherd and become so confused in understanding his teachings and doctrines that they divide into many denominations of divergent beliefs and practices? Can they follow him by branching off into different directions contrary to the path Jesus marked out for them?

The Savior authoritatively taught: ". . . there shall be one fold, and one shepherd." (*Ibid.*, 10:16.) He did not suggest there were to be many folds and many shepherds in his kingdom.

Alma, a great prophet of ancient America, declared:

Behold, I say unto you, that the good shepherd doth call you; yea, and in his own name he doth call you, which is the name of Christ; and if ye will not hearken unto the voice of the good shepherd, to the name by which ye are called, behold, ye are not the sheep of the good shepherd.

And now if ye are not the sheep of the good shepherd, of what fold are ye? Behold, I say unto you, that the devil is your shepherd, and ye are of his fold; and now, who can deny this? Behold, I say unto you, whosoever denieth this is a liar and a child of the devil. (Alma 5:38-39.)

In this world of many churches with their diversity of beliefs and teachings,

can they all be right and enjoy true authority of ministry? The scriptures teach that God is consistent and unchangeable, that his kingdom is one of order, not chaos. If the scriptures are interpreted according to the light of truth, there is only one path to God, not many. A kingdom divided against itself will fall and become desolate. The laws of God and the requirements for entrance into his kingdom are the same for all. Even the governments of men do not permit a variety of plans by which people can obtain citizenship; the requirements apply to all alike. Can we think of God's kingdom advocating many different ways to salvation and glory to suit the fancy of men? Sincerity of belief is not enough and cannot save any man. Exaltation is founded upon true faith and good works, for it is by works that faith is made perfect.

The Savior asked this thought-provoking question: "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46.) He also taught: "The disciple is not above his master: but every one that is perfect shall be as his master." (*Ibid.*, 6:40.) If we are not above our master, then we are obligated to do the things that he did to obtain eternal life. We cannot follow a different course of teachings and beliefs and rest securely with him in the kingdom of our Father. Christ said he came not to do his own will but the will of him that sent him. He also advocated, "Come follow me." To do so would lead us into the waters of baptism, even as Christ was baptized, and by one who has the authority to perform that sacred ordinance. John the Baptist was divinely commissioned and sent from the Father to baptize his Lord and Redeemer.

The Savior taught:

> Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. (John 10:1.)

Every seeker after truth should searchingly and honestly ask himself or herself this question: Am I attempting to climb heavenward by some other path than the one marked out by the Redeemer and Savior of men?

Another important saying of the Savior in his discourse upon the mount that significantly applies to one Lord, one faith, one baptism, is this:

> Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.
>
> Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils: and in thy name done many wonderful works?
>
> And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. (Matt. 7:21-23.)

If God's children close their minds and hearts to truth and refuse to obey the saving ordinances of the true kingdom of God and thus fail to obtain rightful citizenship in it, this will place the disobedient in that group of iniquity workers that the Lord will refuse to recognize at his coming. Our Savior has warned that every tree that bringeth not forth good fruit is hewn down and cast into the fire. (*Ibid.*, 7:19.)

John the Beloved reasoned wisely and correctly when he taught:

> And hereby we do know that we know him, if we keep his commandments.
>
> He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.
>
> But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.
>
> He that saith he abideth in him ought himself also so to walk, even as he walked. (I John 2:3-6.)

If all people walked as Christ walked, guided by the Holy Ghost, which is the spirit of truth, they would accept and follow his teachings and do the things which he did. This would unite them in one fold under the leadership of the true Shepherd, Christ our Lord.

In the midst of present-day religious confusion, false teachings, and questionable faith in the true purposes and power of God, it is most difficult, without honest effort and sincere searching, to find Christ's kingdom with its plan of life and salvation. Fortunately for us, God has not left mankind alone in this world of uncertainty, but has promised the guidance of his spirit to enlighten the understanding of his children upon the earth with truth and light if they will faithfully and prayerfully seek after him.

I testify to you, my brothers and sisters and friends, that there is only one true gospel plan, of which our Savior is the author, that embodies all the teachings, principles, and ordinances revealed for the salvation and exaltation of mankind. I testify also that there can be only one true kingdom of God on earth with the authority and power to teach and administer the sacred gospel ordinances for the blessing of the human family.

May God grant that through the restoration of his kingdom in this, the Dispensation of the Fulness of Times, his will shall be done on earth as it is in heaven, as our Savior taught us to pray, I humbly pray in the name of Jesus Christ. Amen.



"Seek Ye FIRST"

A. Theodore Tuttle
of the First Council of the Seventy

President McKay, my brothers and sisters: at this time I would surely like to have Brother Benson share with me the manuscript he has in his pocket.

I am sure I need not try to tell you what a humbling experience this is. Perhaps the only people who fully understand the impact of such an assignment are these Brethren who sit before you.

Knowing something of Brother Oscar A. Kirkham, his life and his tremendous stature, gives me no consolation in filling the vacancy which resulted from his passing. On the contrary, it has increased the weight of this responsibility. I must confess that at the present time I do not know why the Lord has called me to this position. I have been taught a principle all of my life to which President Clark has given expression, that we neither seek nor do we decline the calls that come to us in this Church. Acceptance of this principle coupled with my faith that the Brethren who direct the affairs of this Church are acting for the Lord, lends strength sufficient to accept this assignment, and to pledge my heart, might, mind, and strength to the future assignments which shall be given to me. I thank you for your sustaining vote. I trust that in the days to come you will feel inclined to carry out the admonition of President Clark and help sustain me with your prayers.

Occasions such as this give one cause for serious reflection. If I have a message today it is an expression of gratitude for those who have helped to bring me to this position of high honor. First, I want to express my gratitude to my

Heavenly Father for the blessings and opportunities that he has made mine throughout my life; secondly to my sweet and devoted companion, who has been in every sense what Brother Cowley has termed a "companion-wife." For her sweet and silent and effective support, I express my appreciation.

I am thankful, too, to my five children from whom I have learned many lessons of life and who have given me a better understanding of my Father in heaven and his relationship to all of us, his children. To have them climb upon my knee and throw themselves upon my neck and express in their innocent way their love and their affection typifies, I am sure, what our Father in heaven wants us to do: to come to him, to rely upon him, to ask of him, that we may receive.

I think I have learned another lesson from my children, too, when they have remembered to express appreciation to me for some kind act. We all may well learn to express our apprcciation to our Father in heaven for his many blessings.

I am grateful for my wonderful mother and father and for the boundless love and valuable teachings received in our home. I am grateful, too, for my only sister. In our home we had both prccept and example, which, I think should be found in every Latter-day Saint home and to which I owe most of what I am.

I owe a debt of gratitude also to my other forebears who joined the Church when they heard the truth and came to the valleys of the mountains and built what we now enjoy. I am grateful that they had the courage to leave their homes and accept calls which came to them to colonize in the Great Basin area.

I am also deeply grateful for my teachers, both within and without the Church. I am a product of this Church. I hope and pray that I can be counted a worthy one, because from my early youth I have been taught in all of the organizations of the Church, in the Primary, the Mutual, the Sunday School, and the priesthood classes, and have had opportunity to learn and serve in them. Today I cannot help thinking of the lovely women and the fine men in these auxiliaries and priesthood quorums who have taught me the gospel and strengthened my testimony. To them I voice my appreciation.

Because of my association in the educational program of the Church (and all of my productive life has been spent in it), I feel a greater appreciation and kinship to my seminary and institute teachers and those at Brigham Young University than perhaps to others. I certainly would echo the eloquent plea of Elder Moyle that all parents in this Church see to it that their sons and daughters enroll in seminary, and that those college students who do not attend the Church schools should enroll in institutes of religion, where men of devotion and dedication can balance their religious education with their secular learning. It is my belief, my brothers and sisters, that we do not lose young people who go away to college and further their education if while they are so engaged secular learning is balanced with teachings of the restored gospel of Jesus Christ.

I realize that young people are under tremendous pressure from school to complete the requirements both for graduation and for entrance into a university, and sometimes we think we do not have time to get daily religious training. It seems to me that while we are in this life, sent here for the purpose of getting acquainted with the physical things of this earth, and to work out our salvation, that we might well pay attention first to the learning of the gospel plan and our part in it. And I would urge, because of my close experience with daily religious education and my testimony of its fruitfulness, that every young person in the Church enrol in seminaries. Such instructions will help prepare youth for life; will supplement the teachings in the home, the teachings of the auxiliaries of the Church; will more adequately prepare missionaries, as we have heard explained; will lead them into the temples for proper marriage, and help to make faithful members of them.

Now it is true that there are pressures on these young people for such courses as they should take, but may we ever keep in mind the admonition of our Lord and Savior to ". . . seek . . . first the kingdom of God, and his righteousness;" (Matt. 6:33) and then add the other things where we can.

I would like to pay my respects to that corps of devoted men and women who teach in the Church educational system, for their devotion and their dedication to duty in going the extra mile.

In closing, I wish to leave my humble testimony with you that there has been a conviction borne upon my soul that God lives, that his Son, Jesus Christ, lives, that he was resurrected and now rules with his Father in the affairs and destinies of men, and that he is at the head of this Church.

I have a testimony in my heart that God the Father and his Son appeared to the Prophet Joseph Smith in the spring of 1820 and there commissioned him to restore the gospel which had been taken from the earth. I have a conviction also in my heart that these men before you are the commissioned servants of our Father in heaven, delegated to administer the affairs of this Church and kingdom until he shall come and reign.

I am grateful for this testimony.

My brothers and sisters, I pledge my life to the Lord in his cause and to your service, reserving only sufficient time and means to rear my children honorably before him and before my fellow men.

I pray for the blessings of the Lord to be upon me and trust that you, too, will join in that prayer that I might adequately serve.

This testimony I bear in the name of Jesus Christ. Amen.



"Only ONE *Answer"*

Henry D. Taylor
Assistant to the Council of the Twelve

At 4:15 yesterday, as the afternoon session of conference was concluding, I was handed a note written by Sister Clare Middlemiss, President McKay's secretary, requesting that I be in President McKay's office at five o'clock. I was there. Shortly after that the lightning struck.

President McKay pointed out that a vacancy or vacancies would exist in the Assistants to the Council of the Twelve, and it was his desire and the desire of the Brethren that I should fill one of those vacancies. There was only one answer that I could give and that was, "Yes, President McKay, I will accept. I will do all I can." This, brethren and sisters, is in spite of a feeling of inadequacy and a knowledge of my limitations.

Today I also would like to pay tribute to my forebears, the Taylors and the Dixons, who joined the Church in foreign countries and came to this land. I am grateful for my parents who have long since passed away, for the training which they gave their six sons and two daughters that whenever a call came

from the Brethren, there could be but one answer, and that was to say "Yes," accept the calling, and then serve with all of our heart, might, mind, and strength.

In accepting this calling, I take comfort from a few factors. First is the promise of the prophet that has been quoted once today here, that whenever the Lord has a work for us to do, he prepares a way for us to accomplish it. Grandmother Taylor used to say that "the Lord broadens the back to carry the burden."

I also rely upon the assurance that prayers are being offered up daily throughout this Church for the General Authorities, and I know those prayers are heard and that the Brethren are sustained by the spirit of our Heavenly Father in answer to those prayers.

As we have called missionaries, also branch and district presidencies and others to positions of leadership and responsibility, we have pointed out to them that "often men are called not for what they are, but for what they may become." Now, it is an easy thing to give advice and counsel like that. Sometimes those words come back to us, so in giving counsel it might be well to keep in mind this adage, to "let our words be sweet and tender because tomorrow we may have to eat them."

For the past two and a half years, Sister Taylor and I have been presiding in the California Mission. I am grateful for Sister Taylor, a beautiful and lovely daughter of Zion. Our present calling is probably the most satisfying experience that we have ever had in our lives. We work shoulder to shoulder, traveling about the mission together. Over the years as I have served in other Church positions, Sister Taylor has had to assume the major responsibility in the rearing of our four fine sons. I am grateful for her, for her companionship, and for the support and strength that she is to me.

I would like to express appreciation this day for the missionaries in the California Mission, also for the Saints who reside in southern California and Arizona, in the mission as well as in the thirty-four stakes in southern California and Arizona where the missionaries are working. The stake presidents, the bishops, and all the Saints have been most kind, and very thoughtful and generous to us. We have learned to love the people there and to appreciate them.

I would like to pledge my support this day to the Brethren, that I will do all within my power to help build up the kingdom. Elder Mark E. Petersen once remarked that President Clark had made the suggestion that there are two times when a short talk is in order, at least two times—once is when you are starting a job, and the other is when you are finishing. Well, I am just starting a new calling, so it gives me encouragement to make my remarks brief.

I would like to leave with you today, brethren and sisters, my witness that I know that we have a Heavenly Father, that he loves us, that he is interested in us. I bear my witness to you today on this Easter Sabbath that I believe Jesus is the Christ, the Son of God, the Savior and Redeemer of mankind, and that through his atonement we will have salvation and also the possibilities of exaltation through our acts.

I am grateful for the life of the Prophet Joseph Smith. I truly believe he talked to our Heavenly Father and his Son, Jesus Christ, in the Sacred Grove in the year 1820. It is my firm belief that under instructions which were given him this Church was organized, and I am so grateful for my membership in this Church. I love it very much.

I am grateful to belong to a Church that is directed and led by inspiration and revelation in this day, and with all my heart I uphold President David O. McKay and these other Brethren in the General Authorities.

God bless you, brethren and sisters. I hope that you will pray for me as I will pray for you.

I bear this witness to you and humbly pray for this, in the name of our Lord and Savior, Jesus Christ. Amen.



an Expression of GRATITUDE

Gordon B. Hinckley
Assistant to the Council of the Twelve

My dear brethren and sisters, I am reminded of a statement made by my first missionary companion when I received a letter of transfer to the European Mission office. After I had read it, I turned it over to him. He read it, and then said: "Well, you must have helped an old lady across the street in the preexistence. This recognition has not come because of anything you've done here."

Humbly, I seek the blessings of the Lord. I am overwhelmed with a sense of inadequacy. I feel shaken, and if what I say is largely in the nature of personal testimony, I hope you will forgive me.

Since President McKay spoke with me late last evening I have been thinking about the road that led here. I know that I have not come that road alone, and I feel very grateful for the many men and women—the great and good men who are here today, and the small and obscure, but, wonderful people, many of whose names I do not remember—who have helped me. It is the same with each of us in the Church. No man proceeds alone. We grow according to the help given us by those who teach us and lead us.

I have been marvelously fortunate and greatly blessed. I have had a wonderful opportunity in working closely with the Brethren—all of those who are on this stand, and many who have sat here in years past and who are gone. I have had a sure conviction that President McKay is a prophet of the Lord since the day he was sustained as the President of this Church, and I have had many experiences which have confirmed that conviction.

I had the great opportunity of being with him at the Swiss Temple, and as I saw those people gathered from ten nations to participate in the temple ordinances; as I saw elderly people from behind the Iron Curtain who had lost their families in the wars that had washed over them, and witnessed the expressions of joy and tears of gladness which came from their hearts as a result of the opportunities that had been given them; as I saw young husbands and wives with their families—their bright and beautiful children—and saw those families united in an eternal relationship, I knew with a certainty even beyond what I had known before that this man was inspired and directed of the Lord to bring these priceless blessings into the lives of those men and women of faith gathered from the nations of Europe.

I do not know why under the blessing of Providence I have had the marvelous association which I have had with President Richards. In 1935 when I was released from my mission, Elder Joseph F. Merrill of the Council of the Twelve, who was my mission president, asked that I meet with the First Presi-



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dency to tell them of some conditions in the European missions. Following that interview President McKay assigned me to work under the supervision of Brother Richards, and for almost a quarter of a century I have worked under his direction and have been tutored by him. I have partaken of his wisdom—his great wisdom—and his kindness and graciousness. I shall ever be in his debt, and I want him to know of my love and appreciation for him.

President Clark has been my ever-ready friend and adviser. I do not know how to say thanks enough to him. And to all of these Brethren whom I have come to love, and who have been so generous and good to me, I am deeply grateful.

I have been touched by the mission presidents with whom I have worked. As I have known their stories, the great sacrifices which they have made to go into the world, the devotion with which they labor, the manner in which they give of themselves, I have been humbled. I have been inspired by the missionaries with whom I have had association. I have seen them as they have gone out in all kinds of weather, late and soon, doing their work and bearing testimony, often at great sacrifice, and bringing a marvelous harvest of souls into the kingdom of God. I have been touched by their parents, with many of whom I have talked. There are still many widows in this Church who wash and iron, who sweep and empty waste-baskets to keep sons and daughters in the mission field, and who would mortgage all they have to give whatever might be felt necessary to make more effective the work of a son or daughter in the mission field.

I have thought, as has Brother Tuttle, of my teachers of the Primary, the Sunday School, and the MIA, and of the Aaronic Priesthood leaders who helped me along when I was a noisy boy, and who exercised patience and forbearance. I do not remember many of the specific lessons they taught, but somehow there was born in my heart a conviction concerning the truth of this work.

I shall always be grateful to the bishop who recommended me for a mission, for my companions in the field, to the humble men and women of faith among whom I labored; to Brother George D. Pyper of the Sunday School, who invited me to serve on the general board; to my stake president who invited me to become his counselor. To Brother Harold B. Lee I feel particularly indebted for a blessing which he gave me when he set me apart as a stake president. I shall never forget the language and spirit of that blessing.

Now, in conclusion, I should like to express my appreciation to my father. He lies critically ill in the hospital. If I feel any selfish satisfaction in this honor, it is the satisfaction that comes from the realization that one of his sons has been found worthy of the confidence of the Brethren. And if I feel any regret, it is that, unless the Lord rules to the contrary, he will not know of this in mortality because of the condition in which he lies today.

No son ever had a better father. He was busy in the Church—for twenty-five years he was in the stake presidency and filled many other responsibilities—but he never forced his views upon us and never compelled us to participate. He never touched one of his children. But by some inspired psychology he planted in us a faith, a love for the restored gospel, and, I think, a desire to do the right thing.

I would like also to express appreciation to my marvelous and faithful mother. She died three years before I went on a mission. I received my call in the days of depression, and money was scarce, and the mission to which I went was then the most costly in the Church. But we found that she, through the years, had banked some of her small change and set up, as it were, a trust fund so that her boys might go on missions regardless of any economic catastrophe that might hit the family.

I would also like to express appreciation for the wonderful women who have come into our home and for my own beloved companion and our five children.

I say these things for two reasons: first, because I am grateful to all who have helped me along the way, and secondly, because I would like to make the point that all of us, in our various situations, are the result, largely, of the lives that touch ours; and that as teachers and officers in the Church we affect for good or ill all who come under our direction according to our diligence in meeting our responsibilities.

It was Emerson, I think, who was asked what book had had the greatest influence upon his life, and he said he could no more remember the books he had read than he could remember the meals he had eaten, but they had made him. Likewise, all of us are largely the products of the lives which touch upon our lives, and today I feel profoundly grateful for all who have touched mine.

Now, in conclusion, on this sixth day of April, significant under the revelations of the Lord, I, too, would like to bear testimony that I know that God lives, that Jesus is our Redeemer, the Only Begotten of the Father in the flesh, the Savior of mankind who gave his life to atone for our sins; that Joseph Smith was indeed a prophet of God, the prophet of this dispensation; that the Lord's work is here and is real and under his direction; and that President David O. McKay stands, as did the prophet of this dispensation, to lead the kingdom of God, as the stone which was cut out of the mountain without hands, which should roll forth and fill the earth.

God help us, you and me, to live up to the testimonies which we carry in our hearts, I humbly pray in the name of Jesus Christ. Amen.





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the Church in MEXICO

Marion G. Romney
of the Council of the Twelve

My beloved brethren and sisters: I loved and respected our leaders who have gone to their rewards since last conference. To Sisters Bennion, McKay, and Kirkham I pay my respects and pray the Lord to comfort, sustain, and bless them and their families.

I have been touched by the testimonies of these men who have this day been called into service as General Authorities. I feel certain that the Lord inspired President McKay to name them. From my acquaintance with them and my knowledge of their work, I can testify that all of them are faithful and devoted servants of God.

I want to say just a word about Brother Joseph T. Bentley who has this day been called to preside over the Young Men's Mutual Improvement Association. I joined wholeheartedly in the vote of appreciation to the brethren who are being released. I know they have rendered long and able service, and I feel sure that Brother Bentley will prove to be a worthy successor to them. I have known him from the time he was born. I knew his father, Joseph C. Bentley. He was my bishop from the time I was born until we left Mexico. I remember how when my mother was in need, my father being away from home, he let me chop wood from some old stumps in the tithing office yard. I can still remember the blisters. He was a very wise man. He did not permit us to suffer for the necessities of life, but he saw to it that we worked for what we got.

Today I desire to do three things; first, make a short report on the Mexican missions I have just visited; second, draw a lesson from the history of the Mexican people and their progenitors; and, third, make an application of that lesson to the people of our day.

I have taken as my text the words of Nephi:

> Wherefore, I write unto my people, unto all those that shall receive hereafter these things which I write, that they may know the judgments of God, that they come upon all nations, according to the word which he hath spoken. (2 Nephi 25:3.)

In the main the missionaries in Mexico are in good health, working hard, and therefore enjoying the spirit of their callings. We visited with and heard the reports and testimonies of 254 of them.

Many of the people among whom they labor are receptive to the gospel. Last year there were 1,288 convert baptisms. As of the first of the year the Church membership in Mexico was 11,249.

The missionaries tell of many faith-promoting experiences. To me, however, the greatest is the transformation taking place in the feelings, thinking, and interests of the missionaries themselves. Their adjustment to the environment and the language, together with the love they develop for the humble people they serve, must be seen to be appreciated. It could not be accomplished but by the power of God. Imagine, if you will, an English-speaking twenty-year-old lad becoming so absorbed in Spanish that after but three months he has difficulty bearing his testimony in English. Like all true missionaries, each regards his own field of labor as choice above all others.

My fellow countrymen, Harvey H. Taylor and Claudious Bowman, the mission presidents, are wise and able men. With their devoted wives they give faithful service.

In Mexico, itself, marked advancement has been made during the past forty years. Reforms forged in the Revolution have measurably advanced the democratic process. A comparatively stable government has arisen. Phenomenal progress has been made in education. Industry has expanded. Hard-surfaced roads and air lanes criss-cross the country. The population is rapidly increasing. For many, living standards have improved.

It occurred to me that by these and other means the Lord is beginning to prepare the remnant of Lehi to receive their promised blessings.

Jesus said to their progenitors,

> . . . ye are the children of the prophets; and ye are of the house of Israel; and ye are of the covenant which the Father made with . . . Abraham.
>
> And . . . this people will I establish in this land, . . . and it shall be a New Jerusalem. And the powers of heaven shall be in the midst of this people; yea, even I will be in the midst of you. (3 Nephi 20:25, 22.)

Looking into the faces of nearly 10,000 Church members and investigators, I thought of their promised blessings and contrasted their present status with that to which they must rise to attain them. I thought also of our divine commission to carry the gospel to them and was all but overwhelmed by the magnitude of the task. But then I remembered, too, the Lord's assurance that he will hasten his work in its time and was comforted with the knowledge that the acceptance of the gospel will greatly accelerate their advancement. Personally, I am very grateful for the impetus being given by the First Presidency to the work among them.

Many other matters weighed upon my mind as throughout our extensive traveling we observed conditions among them. The effects of the Spanish conquest and of four centuries of domination by secular and ecclesiastical tyrants are everywhere painfully apparent. The ruins, with their mute evidence of so-called fertility cults and human sacrifice, eloquently testify to the degraded status to which they had fallen long before the Spanish conquest.

My heart was saddened as I contrasted their present circumstances with the blessed conditions which prevailed among their progenitors following the post-resurrection ministry of Jesus. At that time, as you will remember, they developed a society superior to any since Eden, save that of Enoch only; a society in which, "there was no contention . . . because of the love of God which did dwell in the hearts of the people"; a society in which, "there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness;" a society in which every member had conquered the lusts of the flesh. ". . . and surely," concludes the record, "there could not be a happier people among all the people who had been created by the hand of God." (4 Nephi 15-16.)

". . . my joy is great, even unto fulness, because of you, . . ." Jesus said to them, "yea, and even the Father rejoiceth, and also all the holy angels, . . ." (3 Nephi 27:30.) As I contemplated this golden era, I remembered also that even as Jesus spoke his joy was turned to sorrow and he said, as he pre-visioned the apostasy into which their posterity would fall:

> But behold, it sorroweth me because of the fourth generation from this generation, . . . for they will sell me for silver and for gold, and for that which moth doth corrupt and which thieves can break through and steal. And in that day will I visit them, even in turning their works upon their own heads. (*Ibid.*, 27:32.)

They who spurned the light of his gospel and began the descent into the awful darkness through which the remnant has since passed not only had this warning before them, they also had the warning of Nephi given some six hundred years earlier. He foretold their apostasy, concluding with this doleful note:

> . . . And I looked, and beheld three generations pass away in righteousness; and their garments were white even like unto the Lamb of God. . . .
>
> And I . . . saw many of the fourth generation who passed away in righteousness.
>
> And . . . I looked and beheld the people of my seed gathered together in multitudes against the seed of my brethren; and they were gathered together to battle.



"I've been saving S&H Green Stamps for years!"

— says Mrs. Gladys Hardy of Orem

"What's all this talk about trading stamps being new? Nonsense! I've been saving S & H Green Stamps for years! And I understand the Sperry and Hutchinson Company, distributors of S & H Green Stamps, has been in continuous operation for 61 years — more than 40 years in Utah. That's proof enough for me that they're a reliable company. And goodness knows they've done okay by me. I've got dozens of things around the house that I wouldn't have been able to afford if it weren't for S & H Green Stamps. Figure I've saved hundreds of dollars during these past ten years!"

And . . . I beheld . . . that the seed of my brethren did overpower the people of my seed.

. . . and I saw wars and rumors of wars among them; and in wars and rumors of wars I saw many generations pass away.

And . . . after they had dwindled in unbelief they became a dark, and loathsome, and a filthy people, full of idleness and all manner of abominations. (1 Nephi 12:11-12, 15, 19, 21, 23.)

Notwithstanding these warnings, they wilfully took the downward course. The judgments of God which have since been visited upon them have been but the inevitable fruits of their rebellion. These judgments came, however, as Nephi said they would, according to the word which the Lord had spoken.

But, the time for them to prepare to receive their blessings is now at hand. Of this we are assured, because Jesus said that when the Book of Mormon should be brought to them, ". . . it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of" his promises. (3 Nephi 21:7.)

Great is the message of the Book of Mormon to the remnant of Lehi. From it they may learn of their origin, that they are of the house of Israel, that they are heirs of the covenant. It reveals to them and teaches them of Jesus Christ and his gospel. If they will study, learn, and accept it for what it in truth is, they will come to know and understand their past, they will obtain a vision of and a hope in their future, and they will realize as did their progenitors that only through accepting and obeying the gospel of Jesus Christ can they obtain their promised blessings.

But I would not leave you with the impression that the message of the Book of Mormon is for the remnant only. It has peculiar application to us of the United States. The message expressed by Nephi and confirmed by the epic of the Book of Mormon peoples is universal,

. . . the judgments of God [have always and will continue to] . . . come upon all nations [regardless of time or place], according to the word which he hath spoken. (2 Nephi 25:3.)

This law embraces two divinely revealed constants. Amos put one of them in these words,

Surely the Lord will do nothing, but he revealeth his secret unto his servants the prophets. (Amos 3:7.)

Jesus thus stated the other:

Although, the days will come, that heaven and earth shall pass away; yet my words shall not pass away, but all shall be fulfilled. (Joseph Smith 1:35.)

Understanding and applying these truths, men and nations may determine for themselves the cycle of their own lives, whether it shall terminate in the shadow or in the light.

History amply testifies to this conclusion. Through Noah the Lord warned the antediluvians of their impending destruction. With the warning, he presented the means of escape—the gospel of Jesus Christ. His hearers spurned the warning; rejected the gospel; the floods came.

The Lord sent many prophets to the Jaredites, who

. . . prophesied of the destruction of that great people except they should repent, . . . (Ether 11:1.)

As the end approached, Ether,

. . . did cry from the morning even until the going down of the sun, exhorting the people to believe in God unto repentance lest they should be destroyed, . . . (*Ibid.*, 12:3.)

The prophets were rejected and the Jaredite nation perished.

". . . in the . . . reign of Zedekiah . . . came many prophets, prophesying unto the people that they must repent, or the great city Jerusalem," would be destroyed with many of its inhabitants, while others, "should be carried away captive into Babylon." (1 Nephi 1:4, 13.) The prophets and their message were rejected, and the Babylonian captivity followed.

Jesus told the multitude at Jerusalem that their rejection of him would bring desolation to their homeland; the buildings of the temple would be thrown down, and not one stone would be left upon another; that in the destruction the Jews would suffer great tribulation, and thereafter be scattered upon the earth to be hated of all nations. True, they crucified Jesus for his warning. But Titus besieged Jerusalem. The temple was destroyed, and the Jews were scattered.

We today are at the crossroads of another cycle in the universal pattern, a cycle fraught with everlasting consequences. Whether it shall close in the light or in the shadow is for us to determine. The ominous signs are upon us, and the issues are crystal clear.



Our whole world is in confusion. The wisdom of our wise men has proved inadequate to stay the rising crisis. With the means to unleash universal destruction in the hands of evil men, fear and apprehension ride with every breeze. In the past, situations similar to ours have generally terminated in destruction. It would seem that the judgments of God are about to be once more poured out upon the nations.

The world situation being as it is, I feel impelled to emphasize the fact that, as already pointed out with respect to similar situations in the past, the Lord saw this one coming, and, in harmony with his universal pattern, sounded the warning and prescribed the means of escape. For although the pattern is universal so that the lesson may be clearly drawn from history, the Lord always warns the people of a new dispensation through prophets raised up unto them in their own day. This he has done for this generation through the great prophet of the restoration, Joseph Smith, Jr. Through him the Lord repeatedly declared that the world was ripening in iniquity and that unless men repented destruction would overtake them.

For example, in March 1829, he said:

. . . a desolating scourge shall go forth among the inhabitants of the earth, and shall continue to be poured out from time to time, if they repent not, until the earth is empty, and the inhabitants thereof are consumed away and utterly destroyed by the brightness of my coming.

Behold, I tell you these things, even as I also told the people of the destruction of Jerusalem; and my word shall be verified at this time as it hath hitherto been verified. (D & C 5:19-20.)

You will note that this prediction, as were like predictions in the past, is conditional. "If they repent not," is the condition. For this generation as for all others, the Lord has provided the means of escape. This means is now, and has always been, the gospel of Jesus Christ.

In the preface to the Doctrine and Covenants, the book in which the revelations sounding the warning and declaring anew the saving principles and ordinances of the gospel are published, the Lord said:

Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments;

And also gave commandments to others, that they should proclaim these things unto the world. (*Ibid.*, 1:17-18.)

"These things" are, of course, the revelations published in the Doctrine and Covenants. In them the issues of our day are as clearly set before us as



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were the issues of the past set before the antediluvians by Noah; the Jaredites by Ether; the people of Zedekiah by Jeremiah; the Jews by the Master. They are set before us as clearly as they were set before the Nephites by Nephi and the Resurrected Jesus.

By spurning the warning and rejecting the means of escape, we shall most certainly bring upon ourselves the predicted destruction, for the words of Jesus, "Although . . . heaven and earth shall pass away; . . . my words shall not pass away," (Joseph Smith 1:35) are still immutable.

On the other hand, if men will hearken to and accept the means of escape, the gospel of Jesus Christ as restored through the Prophet Joseph Smith, the rewards shall as certainly follow. Fears will give way to confidence; war clouds will fade; righteousness will come; peace will reign. Again there shall return to earth that glorious state of felicity which blessed the Nephites in the days of Jesus. To these truths I bear witness.

When I see the tangible evidence of them in the light shining from the faces and the happiness enjoyed by those in every land who receive and live the gospel, there wells up in my heart the desires expressed by Alma when he said:

> O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people!
>
> Yea, I would declare unto every soul, as with the voice of thunder, repentance and the plan of redemption, that they should repent and come unto our God, that there might not be more sorrow upon all the face of the earth. (Alma 29:1-2.)

In the name of Jesus Christ. Amen.

ACCEPTANCE

Hugh B. Brown
of the Council of the Twelve

My dear brethren and sisters, I respond to this call in deep humility, with a keen sense of my own inadequacy, but with confidence in my Brethren who have thought me worthy of it. I shall spend the balance of my life trying to make their judgment good.

I could mention many to whom I am indebted, as others have done. I shall not take that time. I cannot, however, refrain from speaking of my angel mother, who, when I was a little child, had faith in my destiny, and all through my life helped me to believe and try to be worthy of it.

I would be ungrateful if I did not acknowledge that Zina Card Brown, my beloved wife, is more responsible for my being here today than am I. To these two women I am profoundly grateful and thank God for their lives and their influence on my life.

I thank President McKay for his confidence. I love him with all my heart. It has been my privilege to do some little work with and for him to help to take a little of the burden from his heart. I thank God for that association. I love and honor his Counselors and the members of the Quorum of the Twelve, each one of whom I know, in each one of whom I have absolute confidence. I restate my faith. I rededicate my life. I thank you for your confidence. I pray for forgiveness of my weaknesses and sins, and ask for your charity and tolerance and for God's blessings, in the name of Jesus Christ. Amen.

a SUMMATION *and a* BLESSING

President David O. McKay

And now another annual conference of the Church has become history. In conclusion, none of us should leave this conference, *first*, without a resolution in his or her heart to live a better life. True religion cannot be worn only on Sundays, laid aside as you put aside your Sunday clothes, and left to lie in mothballs during the week. True spirituality should be expressed in daily activity. That has been a theme of this great conference.

No father, no mother, no husband, no wife, and no children who have been here in attendance with them should return home without going into a better home than that which they left when they came. No fathers and mothers who have listened in can be true to their ideals as members, and to the noble thoughts inspired by the remarks of these Brethren of the General Authorities, without living tonight and in the future in a more spiritual home than heretofore. That is our duty.

No man or woman who has listened in can be true to himself or to herself without doing something to make life sweeter and better in their home than it was. That is our responsibility.

Secondly, the great theme has been that salvation and peace, contentment of the human family, not only in the home but also in community life, will come through obedience to the principles of the gospel of Jesus Christ. It has been the season of Easter, and every speaker has referred to the salvation, glorified life, the eternal gospel of the Resurrected Christ. We cannot be true to ourselves and to our loved ones and our associates, without being determined to live more in accordance with those divine principles. I mean in daily life, in our speech, in our self-control, in home associations, with business associates, in political fields—that is the obligation we have taken upon us by participating in the high ideals of the messages given by these speakers.

We cannot be true to ourselves and to our loved ones, to our associates, without feeling a determination to know more about this great truth to which testimonies have been borne. The spirit within bears testimony that truth exists in this old world, and the spirit feeds upon that truth. I have much to say, but I shall summarize it, because of the lateness of the hour, by applying to the truth of the gospel what Mr. Jordan says about truth in general:

We cannot truly believe that we are the children of God and that God exists without believing in the final inevitable triumph of truth of the gospel of Jesus Christ. And as we leave this conference we shall have less worry about the destruction of the world and the present civilization because God has established his Church, never to be thrown down or given to another people, and as God lives and his people are true to him and to one another we need not worry about the ultimate triumph of truth.

If you have that testimony of truth on your side, you can pass through the dark valley of slander, misrepresentation,

and abuse, undaunted as though you wore a magic suit of mail, that no bullet could enter, no arrow could pierce. You can hold your head high, toss it fearlessly and defiantly, look every man calmly and unflinchingly in the eye, as though you rode, a victorious king returning at the head of your legions, with banners waving and lances glistening and bugles filling the air with music. You can feel the great expansive world of more health surging through you as the quickened blood courses through the body of him who is gladly, gloriously proud of physical health. You will know that all will come right in the end, that it must come, that all must flee before the great white light of truth, as the darkness slinks away into nothingness in the presence of the sunburst.

So, brethren and sisters, with truth as our guide, our companion, our ally, our inspiration, we may tingle with the consciousness of our kinship with the Infinite, and all the petty trials, sorrows, and sufferings of this life will fade away as the temporary, harmless visions seen in a dream. That is our privilege through God's blessing and guidance if we apply in daily activity the spiritual blessings and privileges of the gospel of Jesus Christ.

God help us all to do so and to enjoy such blessings I pray in the name of Jesus Christ. Amen.

MY CHERRY TREE

by Frances C. Yost

All winter long the branches of the tree
Swish on my bedroom window by the stairs.
I share my room with this bough constantly.
It gently hovers when I say my prayers.
The sap, like soft pink blood, shows through the bark.
In spring pink blossoms flutter on my bed
Like talcum-scented flowers in the park.
Before my eyes the bullet-pocks turn red
And grow to marble size, with tender skins:
Each little gem, lime sour, but beautiful.
June comes: my tree's aflame with cannikins,
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Now I can reach my arms out, pick and eat
Ripe cherries, which are my own bedside treat.



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Hugh B. Brown

(*Continued*) chard—apples, peaches, plums, and other fruit, along with the cows, horses, pigs, and chickens.

Hugh B. Brown has often told friends that the greatest character he ever knew was his mother—tall and slender, with brown hair and blue eyes, an able executive and a devout Latter-day Saint. Her name was Brown before she was married. She was daughter of James S. Brown, who had marched with the Mormon Battalion and who had been on the scene when gold was discovered near Sutter's Mill in California. James Brown also had a reputation as a speaker.

Lydia Brown, despite the heavy chores with fourteen children of her own, liked to take each child alone on occasions for a chat. "The Lord has chosen you to be one of his servants," she would tell Hugh. "I expect big things from you. Now behave yourself." Hugh Brown, the barefoot boy who herded Jerseys and Holsteins in the salt grass near Salt Lake Valley's Jordan River, never forgot those words.

His mother never used the switch on him. When he erred, she would say: "Hugh, I'm surprised at you. I'm disappointed." And the boy would go off and cry as if hit by a stick.

When Hugh was fourteen, his father and elder brother journeyed to western Canada. They were gone two years, establishing a farm on the rolling plains near the towering Rockies in Alberta. Latter-day Saints had begun colonizing the area about a decade before.

Meanwhile, young Hugh, his mother, and his younger brothers managed the family and farm in Salt Lake Valley.

When Hugh was sixteen, the family joined his father in Canada, on a 1,000-acre farm at Spring Coulee, fifteen miles east of Cardston on the road to Lethbridge. Here the Browns' fourteenth child was born. (All lived to maturity.) The Browns moved to Cardston two years later. Hugh's father there bought an unfinished house foundation, and over it built a ten-room home of frame and stone.

A wedding reception was held in the Brown home one day. On the program was a thirteen-year-old



Elder Brown with his son, Hugh C., who was killed in World War II.

girl with golden ringlets that reached below her waist. Her fair skin was as pretty and smooth as the petals on a bride's gardenia. Her name was Zina Young Card, and she coyly gave a reading. Hugh then told his mother a secret: "Some day I'm going to marry that girl!"

When Hugh returned from his mission to Great Britain several years later, the girl with the ringlets had moved to Salt Lake City. Further, she was "serious" with another fellow. Hugh Brown made three trips to Utah: "First, to tell her my intentions; second, to convince her; and third, to marry her." He did, on June 17, 1908, in the Salt Lake Temple. President Joseph F. Smith performed the ceremony. On the journey from Canada to the ceremony, Hugh was almost drowned while riding-swimming a horse across the swollen St. Mary's River near Cardston.

Zina Card Brown is a granddaughter of Brigham Young. Her father, Charles Ora Card, drove an ox team across the plains and was the pioneering father of the Mormon colonies in western Canada. Zina's mother, Zina Young Card, mothered the Saints' colony in Alberta. She was a woman of culture and kindness in whose home Church Authorities and national leaders in business and government were entertained.

Through all his trials and triumphs, Hugh B. Brown has found Zina loyally at his side. "She con-

tinued to believe in me at times when I did not believe in myself," he once confided to a friend. They have been blessed with six daughters and two sons. After fifty years together, Zina still addresses her husband as "Darling."

Hugh Brown farmed in Canada. There are those who recall his riding the sulky plow over Alberta's black soil with a book in his lap—the Bible or Shakespeare, Milton, Keats, or another favorite. In Canada he also managed the Cardston Mercantile Company and a hotel.

He took some pre-legal training at the University of Utah and was later admitted to the Law Society of Alberta as a student-at-law and was articled with David H. Elton, barrister and solicitor in Lethbridge. After five years, he was admitted to the bar in Calgary as a barrister and solicitor, when he was thirty-seven.

Meanwhile Hugh Brown answered a call to his country's colors. In 1910, he was asked to raise a Canadian militia among the Mormon men of Alberta. He did, and three years later he was given the rank of major. He was commander of the squadron of cavalry when World War I erupted in 1914. Hugh B. Brown had one of the finest mounted squadrons in the entire British army. There was a solid row of twenty dapple grays, another of blacks, another of sorrels, and a fourth twenty of bays—each troup with a mounted lieutenant in front. Major Brown rode a big, high-stepping sorrel called Steamboat.

"His example of manly courage and righteous actions continued with us as a source of great strength while we were in combat in France," wrote Archibald F. Bennett,[2] one of his men.

Perhaps the most moving address Hugh B. Brown ever gave was at a military camp in Petawawa, Ontario, in the summer of 1918, when World War I neared a climax. Major Brown had brought 1,500 recruits by train from western Canada. Among them were some toughs, including former jail inmates. At Petawawa, the group was ordered to remain temporarily. German submarines were causing trouble off the east coast. Already there were 4,500 men stationed at the camp. The Brown group made it 6,000. No leaves were permitted.

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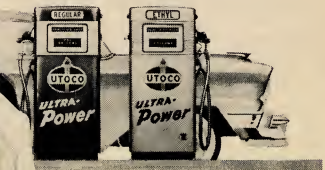
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awakened Major Brown in his tent. "There is a riot in camp," the sergeant yelled. "The men are ripping up tents and threatening to set fire to the camp."

Major Brown was the ranking officer on the scene. He sent for the other officers. About thirty of them reported at his tent. They were armed with pistols.

"Put down your guns, men," the major ordered. "We're going out there unarmed." The officers stepped out into a milling, shouting mob. Some were drunk. Hugh B. Brown climbed atop a table. Then he began to talk. It was now about 2 a.m. A tent peg struck him on the back of the head. He kept talking. A small group gathered around him and listened. He pleaded to the men's loyalty. He told of the futility of mob rule. Others continued the tumult of terror. As Major Brown kept talking, his audience kept growing. By 5 a.m. order had returned to the camp.

Next day, approximately seventy-five ringleaders were brought before Major Brown. He told them there would be no charges if they would be men and thereafter "play ball."

Major Brown himself received a reprimand during World War I. He was stationed at Shorncliff, near England's white cliffs of Dover. In Britain he had been giving servicemen their final training before going into combat in France. A general peeped into Major Brown's tent. He saw the major seated on the tent floor with enlisted men. "Brown, you'll never maintain the respect of your men if you get down with them like that," the general roared. Major Brown had been holding an MIA meeting with Mormon men in the camp.

Following the war, Elder Brown returned to Alberta, where in 1921 he became first president of Lethbridge Stake. He resumed his law practice, and later moved to Salt Lake City. There he became affiliated with the law firm of J. Reuben Clark, Jr., Preston D. Richards, and Albert E. Bowen. He also became president of Granite Stake. Later he served the State of Utah and federal government in positions of responsibility, and in 1934 was an unsuccessful candidate for the United States Senate.

Always ready to place a Church call first, in 1937 Hugh B. Brown returned to Britain as mission president. He was there when World War II broke out, and helped evacuate the missionaries from England and other European countries.

Thousands of Latter-day Saint youths during World War II were stirred to nobler living by Elder Brown, serving as a Church coordinator of servicemen. In 1944, he was called to return to Britain as mission president. He crossed the Atlantic aboard a Greek freighter in a convoy. Amid the ruins of battered London, he often heard the whine of enemy buzz bombs. In

"With what judgment ye judge . . ."

Richard L. Evans



Last week we talked of the almost impossibility of pleasing people who have their minds made up to find fault. No one of us is perfect. All of us make mistakes. All of us do some things we should and some things we shouldn't and some things that seem to be other than what we earnestly intend—and all of us have need for repentance. And anyone—any onlooker, any observer, any accuser—can misjudge the motives of other men, or can, in some circumstances, make even innocent and honest or unintentional actions seem sinister—or, as suggested in Isaiah: ". . . make a man an offender for a word. . . ."[1] In a court of law the accused is confronted with witnesses. But elsewhere conviction often comes by whispering, by gossip, by irresponsible accusation, sometimes from unseen sources, or even from innuendo that appears in print. And this kind of unfair and indefensible trial is often conducted without any rules of evidence, and with little if any opportunity to present the truth or to overtake public or private opinion. Unfortunately, it seems that people are often prone to believe the worst and to condemn quickly on what someone else has said, or simply on what appears might be so—or simply because someone has asked questions, which are assumed to be not questions only, but valid accusations as well. Why should we ever feel so sure that we know the full facts on flimsy and inconclusive evidence? And why should we be so quick sometimes to find fault when we so little know the facts? As Emerson observed: "When we quarrel, how we wish we had been blameless"[2]—which sentence could be paraphrased to say, "When we criticize, how we wish we had been blameless." A determined faultfinder, an unjust judger, a prejudiced person, or a mean or a small or a malicious man could, if he would, find fault with anyone and everyone, could misconstrue motives, could twist words, could misinterpret, miscolor, or make any act or utterance seem something other than what it was. Judgment based on gossip or emotion, or prejudice or mere appearance, or on malice or immaturity, is a kind of character killing which is unworthy of any or all of us. "Judge not according to the appearance," said our Lord and Savior, "but judge righteous judgment."[3] "For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again."[4]

"The Spoken Word" from Temple Square presented over KSL and the Columbia Broadcasting System, March 30, 1958. Copyright 1958.

See page 487 for references.

it all he was an inspiring leader of the Saints, a man whose eloquence moved many of Britain's leaders, including members of the cabinet.

Returning from Britain, he became an instructor at Brigham Young University. In 1950 he returned to private law practice. It took him back to Canada, and when his call came in 1953 to be an Assistant to the Twelve, he was president and general manager of an oil company in Edmonton.

If you ask Hugh B. Brown where his heart has been most during these many achievement-crowded years, he will tell you: in his home. There, in the living room, is a huge painting of towering redwoods, streaked by shafts of sunlight. They seem to symbolize a man who has weathered much and who stands tall, well-rooted, and strengthened, too, by light from on high. There is the big easy chair, where Elder Brown's grown children still come to his side for a story, counsel, and humor. There is his large bedroom with walls lined with the bright jackets of many books. There is the lamp over the bed where he often reads until 6 a.m. There at home is Zina, his sweetheart of half a century.

The day after Hugh B. Brown was ordained an apostle, a member of Great Britain's Parliament visited Salt Lake City. He was Llewellyn Williams, a black-haired, fortyish Welshman and former clergyman. He dined with the Browns and a few others that evening. As "good nights" were spoken, the British lawmaker grasped Hugh B. Brown's hand warmly, held it, and whispered: "Pardon me, sir, but you are a man after my own heart."

There are thousands around the world, in and out of the Church, who would say the same of Elder Brown: ". . . a man after my own heart!"

■

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by William Allen Ward

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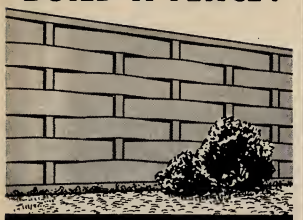
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Teaching the Apostasy

(*Continued*) Both of these disabilities were, through specious reasoning, passed on by Adam to all of his descendants, who thereby became partakers with him of this guilt and corrupt nature. In time this gave rise to the doctrine of infant baptism, which was an effort to escape the damnation which it was supposed automatically fell upon all of Adam's posterity unless the taint of his sin was removed by this mystical rite.

A second change wrought in the character of human beings has come to be designated as the doctrine of "The Depravity of Man." It taught that even though the damning taint inherited from Adam was removed by baptism, the corrupt nature of man's character remained to plague Adam's generations. This doctrine taught that man, possessing a corrupt character, was incapable of making a good decision because his tendencies were toward evil actions. In time this led to such doctrines as predestination and salvation by grace. These theories were predicated upon the assumption that inasmuch as man was in possession of a corrupt will, he could never, world without end, turn to God for salvation because all of his thoughts and conduct were antagonistic to God. Only by God intervening and forcing a person into repentance, could there be any hope for salvation. Through such teachings was man deprived of his eternal free will, which seems to be so fundamental in the precepts of original Christianity.

In addition to these perversions of man's character, a doctrine of the nature of man also came into existence which denied any relationship between man and God. It was predicated upon the Greek philosophical assumption that God was outside of time and space while man was within both time and space. This declared that man could not be a son or child of God in the sense of any creative relationship. It made him a creation apart from God and removed him from the possibility of a close kinship with God, or a common bond of brotherhood with his fellow men.

In addition to these doctrinal departures made in the theological area, additional variations are to be found in the field of religious practices. The pattern of life, the mode of worship, the belief in immortality, resurrection, final judgment, and similar hopes determine the manner in which people organize their formal and private worship and their social order. Drawing a comparison between God and an earthly potentate, it was assumed that in worshiping God, one must humiliate himself in various fashions, or through various devices, as he would in the presence of a monarch. This gave rise to much ceremonial worship. The priest, as the representative of the God of heaven, came to be held in awe as God's vicegerent on earth. And it was taught that only through absolute obedience to the requirements established by the church could one hope to receive the saving sacraments of salvation. In this way, both the free agency of man and the democratic element of the Primitive Church were lost from Christianity.

With the passing of centuries, new elements became injected into Christianity that were totally lacking in its original form. One of these is the enthusiastic interest in the material objects of early Christianity, as manifested in the discovery of supposed relics of the early Church and the great reverence in which these came to be viewed. One searches in vain in the New Testament for any interest in a lock of hair, swaddling clothes, or similar objects of Christ's childhood. In later centuries, such objects became greatly venerated and supernatural powers were attributed to them. Furthermore, no evidence exists that the early Christian was concerned about historic sites, such as the scene of Jesus' birth, his home in Nazareth, or the tomb in which he was buried. Centuries later these were supposedly identified and then became centers of pilgrimage, carrying unusual spiritual or purgatorial benefits for acts of faith performed at such sites. Here again is evidence of a perverted innovation that appears to borrow its basis from non-Christian practices.

Such innovations as celibacy, monasticism, veneration of saints, and other theories and practices could be added to make a long list for further comparisons between what Christianity was when it was founded by the Savior, and what it has come to be, both in thought and practice, during the intervening

years. If one's time is limited in teaching the apostasy, the big issues —theological and religious—should be stressed to show the contrast between what Christianity started out to be and what it has become. The obvious conclusion is that there has been a departure from the Primitive Church, and a restoration was the only answer to a recovery of the gospel of Jesus Christ, and his Church.

"To be born — or to rise again . . ."

Richard L. Evans

THE SPOKEN WORD

Every special day calls for some searching as to its significance. And Easter is no exception. We are all aware of the outward evidences of it, but what of the real cause for its commemoration: the resurrection of Jesus the Christ, our Lord and our Savior, who redeemed us from death. "Supernatural" some may say, and in saying so may suggest some unresolved reservations. But what is or isn't supernatural? Here we are alive, on a planet suspended in space—a beautiful and wondrous one, with sunrise and sunset, and seedtime and harvest, and the changing seasons; and all that grows, and all that moves; and man and his searching mind, and the power to learn, and the love of loved ones, and all the evidence of the planning of Providence. Is this natural or supernatural? Perhaps some would suppose that the most natural thing is nothing. How did anything—or anyone—ever come to be in the first place? When was there a beginning of anything at all? "Who wound up the Universe?" is one of the classic questions. Who organized it—and who keeps it in its course? You see, we live in the midst of miracles. We see them at our very side. The first flower of Spring is a miracle, the first bud that breaks Winter's death and dormancy. Birth itself is a miracle—the awesome, sobering miracle of the newborn babe—with hands reaching, with eyes watching, with ears listening, and intelligence that responds to truth. The fact that we live, that we are, that we think and learn and love—all this is a miracle and a mystery. Who gave instinct to animals? Who gave the body wisdom to heal itself? Who gave two cells the intelligence to join and divide, to become an eye, or a tooth, or the hair of the head? Natural? Supernatural? We recall the oft-quoted question of Pascal, "Which is the more difficult, to be born, or to rise again?"[1] Surely immortality is no more a miracle than mortality is. And the Lord God who gave us life here, can give us life everlastingly. To the believer there is the blessing of believing, even of knowing, beyond belief. To the doubter let it be said: He cannot know that the believer does not know. And with Job we would witness this day with a certainty of assurance: ". . . I know that my redeemer liveth."[2] And to those who search and seek, to those who sorrow, to those who are fearful and frustrated, to those who wonder, and those who weary along the way, this is the certainty and assurance of Easter—this is the assurance of our Savior: that for us and for all men—including loved ones who now seem lost—he did come forth from death to life; he did redeem us all from death.

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Gordon B. Hinckley

(*Continued*) Across the street from the Hinckley city home lived a beautiful girl, Marjorie Pay, who became attracted to this modest youth in whom she observed a keen intellect and the ability to achieve. They were married in the Salt Lake Temple on April 29, 1937. Sister Hinckley, a loyal and devoted wife and mother, is presently serving in the East Mill Creek Fourth Ward Relief Society presidency. They have been blessed with five lovely children, Kathleen (19), Richard G. (16), Virginia (13), Clark (10), and Cynthia Jane (4).

Many who work under Elder Hinckley's direction seek his advice and respect his counsel. With the ability to make thoughtful decisions, he rarely looks back with regret. He loves people and his greatest concern is their welfare. Telephone calls come at all hours of the day and night.

Recently a young missionary was compelled to leave his field of labor because of serious illness. When he arrived here in Salt Lake City, he underwent an operation, following which a room was secured for him near the hospital so his mother could be with him while convalescing. It was during the hot months of summer, and the room became very uncomfortable. Elder Hinckley sent the electric fan from his office to this elder so that his room could be made more comfortable and his suffering more bearable.

In 1930, when his mother suffered a lingering illness that resulted in her death, Gordon assumed much of her responsibility in the home and extended to her a loving son's tender care so deeply appreciated by a parent but so often lacking in youth.

Elder Hinckley's faith in his Father in heaven has been manifested many times. The day before he left for New Zealand where he had been given an assignment by the First Presidency pertaining to the temple recently dedicated there, he said, "I have administered to my father who is lying unconscious in the hospital and not expected to live, but I am strongly impressed that he will not pass away while I am on this assignment." On the contrary, he indicated that his father would live and gain strength. From that time to the present his father's condition has shown some measure of improvement.

Elder Hinckley is a man of versatility who built and remodeled his own home. Among his many interests are mechanics and electronics. He is especially gifted in writing and he is the author of *What of the Mormons* and the biography of James H. Moyle, father of Henry D. Moyle of the Council of the Twelve. He has also supervised the writing and production of many radio broadcasts and Church publications.

During the course of his work, he has interviewed writers, reporters, and business representatives from around the world. Without taking his eyes from his task in typing a



report or formulating or correcting a letter, he has many times listened to the problems of those laboring under his direction and rendered decisions. He has a rare gift of concentration. Elder Hinckley seldom forgets a name or a person. His excellent memory is often displayed as he scans the vast amount of material and hundreds of letters that cross his desk.

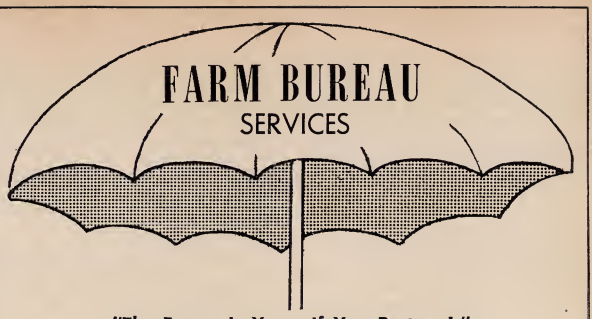
His ability as an expert teacher was recognized early on his return home from the British Mission, where he served from 1933 to 1935. A group of teen-age boys were causing considerable confusion in the ward Sunday School. Elder Hinckley reshaped their behavior, and they soon became a source of joy and inspiration to this natural leader of youth.

Whenever he has had the responsibility of rendering a decision regarding the misconduct of a young man or woman, he is often heard to say, "We must save them the embarrassment of facing their loved ones if possible and avoid the heartaches that may come to their future family by giving them every opportunity to redeem themselves and establish a new way of life." When the rare task of having to rebuke someone is necessary, he has the unusual ability of instilling in the heart of the recipient the conviction that his interest and love for the wrongdoer are genuine. Elder Hinckley was never a pugnacious individual but often referred to as shy. In his quiet way he is a peacemaker.

Elder Hinckley is a descendant of pioneer and Pilgrim forebears. He received his education in the Salt Lake City public schools and is a graduate of the University of Utah. While on his mission in Great Britain, he worked on a special assignment given him by his mission president, the late Joseph F. Merrill of the Council of the Twelve.

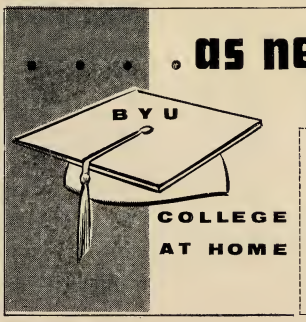
Brother Hinckley has served for many years as executive secretary of the missionary committee of the Church. During World War II, he was assistant superintendent of the Salt Lake Union Depot and Railway Company and later became assistant manager of mail and express of the Denver and Rio Grande Railroad.

He was offered an important executive position with this company, but because of his great love



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for the missionary work, he declined. He has directed the translation of Church literature for many years and also supervised the preparation of the *Liahona*, the official Spanish publication. He is a member of the committee on foreign temples, having made two trips to Switzerland and one to New Zealand, attending the dedication and helping to inaugurate the work of each temple.

Vice-president and a director of Recording Arts, Inc., he is also a director of Radio Service Corporation of Utah (KSL). His Church responsibilities have been many and varied. He served as a member of the Deseret Sunday School Board from 1937 to 1946, as stake Sunday School superintendent of Liberty Stake, 1936 to 1937, as second and first counselor in the East Mill Creek Stake presidency, in 1956 as president of that stake.

There is no place in Gordon's life for disorder. He loves his work and achievement in it, and delights in productive results.

The Lord has guided the destiny of this chosen leader throughout his life and has prepared him for this important position. That our Heavenly Father may continue to bless him and his lovely family in helping to build the kingdom of God is the sincere prayer of all who know him.

The Price of Liberty

(*Continued*) active to protect my liberty and that of my fellows.

My political and civil liberties are important, but my moral liberties are more so. I cannot obtain the one without the exercise of the other. I cannot have true civil liberty without unqualified obedience to moral law. Many a man who intended to be honest in administering law and justice has been unable to do so because of some hidden infraction of the moral law, which designing men, discovering the weakness, use as blackmail and force him to do their bidding.

Many years ago prejudiced leaders and organizations tried to prevent Elder Reed Smoot from taking his seat in Congress. Could they have found one flaw in his moral armament he would have lost his opportunity to serve, but search as they would they could discover nothing against him.

Right now another such effort is being made by those seeking personal gain, to remove from a high office a righteous man. Could they find a weak spot in his personal life, such an Achilles' heel would be his undoing, but they have not been able to do it. His integrity, his righteousness of purpose, his honor, his impeccable home life, make him invulnerable to personal attack. It is difficult to defeat a man dressed in the armor of righteousness.

Likewise, in my own struggle, I shall be hard to defeat if I can maintain moral integrity. There are many influences which will try to defeat me in this, but one great thing is sure, the Lord is on my side in the effort, if I will to maintain righteous purpose. He has, through his prophets, constantly urged that men obey the moral law. Even though I become a Church official and constantly find it necessary to urge the people to greater integrity, my only hope of success in the endeavor is that I be above reproach. Such conduct builds confidence in me. If I call men to account as a judge in Israel, I can do it with confidence if my own life is not tainted with the breaking of moral and spiritual laws. It is a fact that a man will accept judgment from an altogether righteous person who is just. I cannot be free, even in this, unless I keep the moral law. Political and civil liberty are based on the moral freedom of the men who administer the law.

While I am engaged in this larger struggle I may remind myself that a whole life is made of little things added together. The corroding corruption in big government must not blind me to those evil things which surround me now. I can resist perhaps, but can my children? I am not very moral if I sit at ease and allow the circulation of such things as pinball machines, salacious and lewd literature, easily obtained alcoholic and narcotic drinks, enticing moving pictures of vice and lust, whether in theaters or at home on my private television screen. There are others.

I cannot be much of a citizen if I keep the façade of my country well repaired and painted, but at the same time allow the hidden termite-like evils which waylay my children to go undiscovered and unchecked.

Then there is the matter of conscience. If a man is plagued by conscience, he is not free, nor does he have liberty. True, he can walk about with the appearance of freedom, in the exercise of his liberty, but in his relations with others he feels the restraint and the curbs which his past acts of unrighteousness place upon him. I would suspect that the most confining jail is going to be—in the end—the knowledge of unworthy acts. Someday—according to the prophecy and the doctrine—we shall stand to be judged. There will be the long vista of the possibility of being in the presence of the Lord. In that day we shall know that to be with him forever is the most exquisite joy attainable, and our hunger for this joy and this privilege will be very sharp. But even as we turn toward that light and that possibility in our anxiety, some of us will be stricken with the acute knowledge of our forfeiting deeds of the past, the unrepented sins, both of omission and commission. Somehow into our souls will flash the words "valiant for Christ," "anxiously engaged in a good cause," "did many things of his own free will," "brought to pass much righteousness." These will not be the statements, they will be questions! Those of us who have maintained liberty of spirit and conscience will hear these questioning statements, and like Paul of old will feel the surge of truth as our past actions confirm our freedom and liberty. Then each of us shall declare, "I have fought the good fight, I have finished my course, I have kept the faith." To such will come the mighty completion of the promise: ". . . as many as receive me, to them will I give power to become the sons of God." (D & C 11:30.)

But, on the other hand, there will be among us those whose fetters of conscience and unworthiness will bind them still. If we are of that group, even as we yearn and desire, we shall realize we have waited too long. If we are permitted to under-

stand what we have missed, we shall, even as the vision fades, face the awful consequences of never achieving what we, too late, came to desire. For louder than our self-accusations will be the words of awful judgment: ". . . for where I am they cannot come for they have no power." (*Ibid.*, 29:29.)

The perfect law of liberty is based upon obedience—as nearly perfect as possible—to the laws of God. Men know these laws. They have been cried forth by prophets since recorded time began. In the spirit of every man is something which warns him of evil and warms him toward good. Foolish indeed is he who flouts the warmth and the warning.

My great-great-grandfather found in the gospel the perfect law of liberty. He died believing in the ultimate victory of righteous law and perfect liberty. He offered his life to its birth and its preservation. Surely we of this generation can strive to do no less.

■

A. Theodore Tuttle

(*Continued*) parents' room inviting him to sit on the edge of the bed and visit about his evening.

He attended Snow College where he was president of the freshman class and earned his letter in debate. In 1939 he was called on a mission to the Northern States. Here, while serving as branch and district president and mission recorder under President Leo J. Muir, he was urged to excellence in achievement. He learned that mediocrity, doing things just good enough, for him was not good enough. After his release from his mission, he attended Brigham Young University and was elected president of Delta Phi, the fraternity for returned missionaries. During his senior year, 1943, he was selected the outstanding student in religion at Brigham Young University.

While at BYU, he met Marne Whitaker from Ellensburg, Washington, and they were married in the Manti Temple on July 26, 1943. A short while after they were married, he was called into the service and served two and a half years as a Marine line officer in the Pacific

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theater. On February 19, 1944, he landed with the twenty-eighth Marines near Mt. Suribache on Iwo Jima and during the engagement witnessed the historic raising of the American flag.

Elder Tuttle served as group leader for the seventy-two Latter-day Saints scattered among the 5000 men in the Fifth Marine Division. Brother Tuttle sought them out, and at a conference in Hawaii in 1944, though he had been a group leader but a relatively short time, he introduced each man to Elder Harold B. Lee and demonstrated personal knowledge of and interest in each.

President Tuttle returned from the service to a position teaching seminary at Menan, Idaho, where he remained for three years. Later he taught in Brigham City, Utah, for two years and for one year each in Kaysville and Salt Lake City. He continued his education and was awarded a master of arts degree from Stanford University in 1949. He is presently working on a doctorate at the University of Utah.

At the time he was appointed Church supervisor of seminaries and institutes of religion in 1953, he was serving as director of the institute of religion at Reno, Nevada.

President Tuttle's many positions in priesthood and auxiliary organizations have included serving in the Seventies presidency of the East Sharon Stake, as stake mission president of North Box Elder Stake, and in the stake Sunday School superintendency in the Park Stake. Brother and Sister Tuttle were stake MIA dance directors in the Rigby Stake and regional dance directors for the Idaho Falls area for one year. At the time of his call to the First Council of the Seventy, Elder Tuttle resided in the Timpanogos Stake, where he was teaching Sunday School in the Grove Ward and was group leader of the Seventies quorum.

Brother Tuttle has had success as a teacher on both the high school and the college level, and his appointment as supervisor of seminaries and institutes of religion was occasioned by this unusual ability as well as his talent for administrative procedures.

The Lord calls into further service a capable and devoted team in this assignment to the First Council of the Seventy. Sister Tuttle is a lovely, devoted companion whose main interests lie at home, in supporting her husband and rearing their five children. The Tuttles have not known great prosperity, but the touch of the artist in Sister Tuttle has transformed many an environment from the commonplace to the beautiful. They love to work together and to sing together, both of which they do well. The serene, pleasant expressions they bring into every group are indications of a happy home life where children are welcome and loved.

It will not be a new thing for Sister Tuttle to share her husband with the membership of the Church. For five years he has been traveling throughout the Church and of necessity has been away from home for extended periods of time.

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Occasionally while traveling President Tuttle enjoys a walk into the desert or the mountains. He loves the outdoors. His alert eyes are always watchful for deer or other wildlife. At home he has always kept a pony or a dog and chickens. "It's good," he says, "for the children to watch things grow."

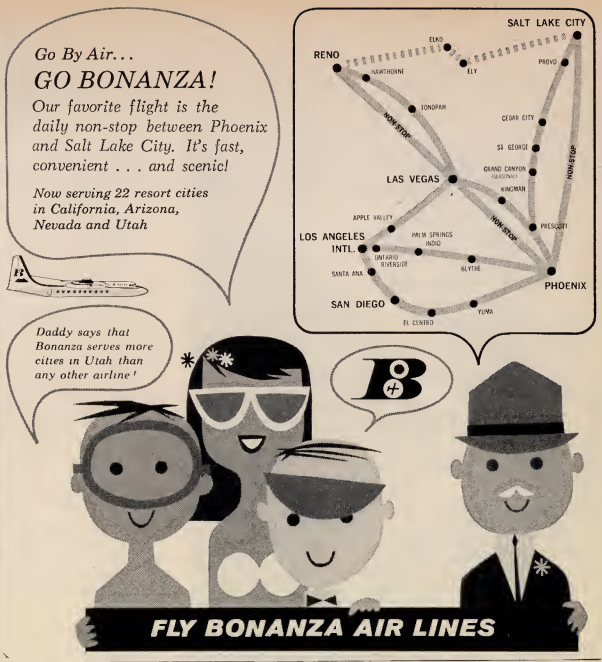
Already well known throughout the Church, Brother Tuttle has had personal contacts with many of the stake presidents and bishops as he has traveled as supervisor of seminaries and institutes of religion. Few people in the Church have developed a firmer understanding of the policies and procedures of education and the philosophy of education in the Church of Jesus Christ of Latter-day Saints.

A firm advocate of hard work, President Tuttle has had little interest in a minimum hour week and it has not been uncommon during the past five years for him to spend sixty to seventy hours a week laboring in his assignment. His counsel to those who work under his direction has always been that hard, persistent work makes up for deficiencies in talent and ability. President Tuttle has always believed that a humble man, submissive to the Spirit of the Lord, can grow to greater achievement than a genius who resists that inspiration.

Most of the qualifications attributable to Brother Tuttle are held also by countless other men, but there are some areas where few men equal or exceed him. He has rare ability to stand back and look at a complete organization and get the whole picture. His depth of scholarship and thoughtful reflection is greatly admired by those who have seen it in operation. He has sensitive, Christian compassion and love for his fellow men, a concern for the well-being of others that goes beyond convenience. His highest qualification comes in his unyielding faith and devotion and close companionship with the Lord. His persuasive spirituality has turned many a mind to reflect on the philosophy of a church that could build a man with such obvious happiness and conviction.

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Knowledge is the only instrument of production that is not subject to diminishing returns.—J. M. Clark





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Food and Cereals

by Lynne A. Pettit, Ph.D.
University of Utah

To many of today's consumers, cereals mean the toasties, shreds, puffs, and granules found on American breakfast tables, or oatmeal mush and farina hot from mother's stove. But cereals as a source of human food are probably as old as the human race. They have been involved in the rise and fall of nations and are of great importance in world economy.

Cereals are members of the grass family, grown for their edible grains. Certain general characteristics contribute largely to their prominence as foods: They are generally adaptable to growing in varying soils and climates; they possess high yielding ability compared to other crops; and comparatively speaking, they are cultivated easily with a minimum of labor. Grains possess high food value by reason of the nature of their composition and are generally one of the cheapest sources of food energy available to man.

Storage characteristics of the cereal grains are normally good, although problems may develop. Next month in "Food and Foresight" we will discuss storage problems.

Wheat

Federal standards in the United States classify wheat on the basis of color and hardness. Its uses as food, however, are related particularly to hardness, which is related to protein content—the harder the wheat the more protein.

Typical hard wheat contains approximately 14 percent protein, 68 percent carbohydrate, 2 percent lipid, 3 percent fiber, 2 percent mineral, plus vitamins. A typical soft wheat is about 10 percent protein, 73 percent carbohydrate, 2 percent lipid, 2 percent fiber, 2 percent mineral, plus vitamins. The vitamins in wheat are principally the B vitamins. There is no vitamin C in cereal grains, unless they are sprouted, and no vitamin D.

White flour is usually about 12 percent moisture, 9 to 12 percent protein, 75 to 77 percent carbohydrate, 1 percent lipid, .4 percent fiber, .5 percent mineral, plus enrichment.

Products from wheat are widely diversified. Flours, of which there are many types, constitute the most



important. There are the plain white and wheat flours, which are derived from both soft and hard wheats. Enriched flour is the recent commercial answer to loss of nutrients in milling. Bromated flour, which requires "ripened" or tough gluten, is used for such products as Spanish-American or Vienna-type (hard) rolls. Phosphated flour is used in chemically leavened products such as biscuit flour. This self-rising flour contains not only sodium bicarbonate but also monocalcium phosphate, which neutralizes the excess soda. Ready-mixed flours are also popular today, as are whole wheat or graham flours. Flour with malt added to make up enzyme deficiencies is often used in the bakery trade.

Other important wheat products are crushed wheat and cracked wheat; farina, which is the coarsely ground starchy center of the kernel (the endosperm); and semolina, the coarsely ground endosperm of durum wheat, used as the raw material for macaroni and spaghetti products.

Corn

Corn, or maize as it is sometimes called, is a grain native to America. Columbus found it on his first voyage. It is said that if there were no humans there would be no corn, for corn—a special grass which is dependent on man's cultivation—cannot productively seed itself. The American Indians raised considerable corn, but they did not take it for granted. It occupied a special

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"YEAST-RIZ" CRUST

Scald ½ cup milk, Stir in ¼ cup shortening, 6 tablespoons sugar and ¼ teaspoon salt. Cool to lukewarm. Measure into bowl ¼ cup warm (not hot) water. (Cool to lukewarm for compressed yeast.) Add 1 package or cake Fleischmann's Yeast active dry or compressed. Stir to dissolve. Stir in lukewarm milk mixture, 1 beaten egg and 1½ cups sifted enriched flour. Beat until smooth. Stir in an additional 1¼ cups sifted enriched flour (about). Knead. Let rise until doubled in bulk, about 1½ hours. Punch down; divide into 3 pieces. Roll each into 10-inch circle. Press firmly into 9-inch pie pan. Press edge with tines of fork. Brush with 1 slightly beaten egg white. (To decorate crust, place thin braid or small cut-outs of dough around rim. Brush with egg white.) Let rise until doubled in bulk, about 20 minutes. Prick with fork. Bake in oven at 350° F. for 8 minutes. Do not brown. Fill and bake—or store until ready to use. To store crust, cool, stack and wrap in foil. Hold in refrigerator 1-10 days. Makes 3.

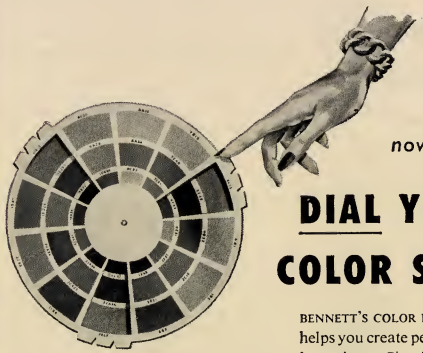
Egg-and-Pepper Filling

Place 5 sliced hard cooked eggs in "Yeast-Riz" Crust. Over low heat melt ½ cup Blue Bonnet Margarine. Add and blend thoroughly 2 tablespoons enriched flour, 1 teaspoon salt, ⅛ teaspoon pepper and ¼ teaspoon dry mustard. Slowly add ¾ cup milk, stirring constantly to keep mixture smooth. Cook until sauce thickens and is satiny smooth. Add sauce alternately with ½ cup grated American cheese, 1 tablespoon chopped green pepper and 1 tablespoon chopped pimiento to egg slices in crust. Bake in moderate oven at 350° F. for 15-20 minutes. Makes 4-6 servings.



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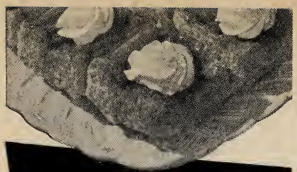
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Sift together 2 cups sifted *all-purpose flour*, 2¼ teaspoons *Clabber Girl Baking Powder*, ¼ cup *sugar*, ¾ teaspoon *salt*, and 1 teaspoon *nutmeg*. Cut in ⅓ cup *butter or margarine* until mixture is fine. Combine 1 *egg*, beaten with ¾ cup *milk;* pour over dry ingredients; stir to make a soft dough. Toss together 2 cups thinly sliced, pared *cooking apples*, ⅓ cup *sugar*, 1 teaspoon *cinnamon*, and 1 teaspoon *grated lemon rind;* spread on bottom of greased *8 x 8 x 2-inch baking pan*. Drop dough over apples; spread carefully to cover apples. Bake in a 350° F. (moderate) oven 30 to 40 minutes or until lightly browned. Let cool 5 minutes. Invert on serving plate. Cut in squares. Serve warm, apple side up, with *whipped cream*, if desired.

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place of gratitude and importance in their religious exercises and tribal myths. Many of their legendary heroes were related to the protection or cultivation of corn. The botanical name now given to corn, *zea Mays*, is a combination of a Greek word and an American Indian sound, meaning "grain which sustains life."

After its discovery on the American continent, corn found its way to Europe as a garden curiosity, but it became lifeblood to rapidly growing America. Her colonists planted both wheat and corn, but found that corn grew where wheat failed. It soon became apparent that the corn plant would grow nearly wherever it was planted, that it was comparatively easy to cultivate, and that it would grow rapidly to provide an almost certain crop within a relatively short time. Thus corn became a significant factor in food supply for homesteaders and settlers in the American westward movement. It could be grown in an improvised clearing, and often yielded a surplus crop which was rapidly converted to meat by feeding it to hogs and cattle.

As America's population grew, corn was an ever-increasing crop in river basins and western plains. Early difficulties of transporting food across rugged America were solved by feeding corn to livestock and driving the livestock to market. The growth of a great cattle industry went hand in hand with the development of America's corn belt. Stretching horizons of cornfields are a familiar sight to travelers through the central plains of America today. The vast bulk of this corn is animal feed, which finds its way to our dinner tables as milk, butter, beef, pork, veal, lamb chops, drumsticks, and eggs.

Four principal types of corn are grown in the United States. Dent corn, which constitutes more than 90 percent of the nation's production, is centralized in the plains states and supports the meat industry. Flint corn, which is particularly hard and early maturing, is used for poultry feed. Popcorn has found a unique place in America's recreational life as a result of its "explosive" characteristic from vaporizing internal moisture when heated. Sweet corn is cultivated in somewhat cooler areas and is harvested unripe, while kernels are soft, for use in canning, freezing, and eating off the cob. It is notable that although the canning of sweet corn has become a major industry, this corn comprises less than 10 percent of the corn produced in the United States. The vast majority of all corn crops find their way into animal or poultry feeds, or into "refining."

The corn kernel is composed of a bran layer or covering, a starchy center, and a germ. In its typical dry composition, the kernel is 80 percent carbohydrate, 10 percent protein, 4½ percent lipid, 3½ percent fiber, and 2 percent mineral.

Harvested mature corn may be dry milled or wet milled. Dry milling produces bran, corn germ, grits, coarse meal, fine meal, and corn flour. Wet milling separates the corn kernels into germ, hull, gluten, and starch, thus providing raw materials for a diversified group of commercially important products such as corn oil, cornstarch, adhesives, confectionery (candy), syrups, and corn sugars. Nothing is wasted in this "refining" process. Even the water in which the corn is soaked is used as a food supply for the cultivation of important yeast and mold organisms.

Pure cornstarch, an important food and valuable sizing agent, is also the raw material from which dextrins are obtained for use in making the adhesives so important in cloth manufacturing, bookbinding, cardboard, packaging, labeling, and other uses. Corn starch also is treated to produce corn syrup and corn sugar (pure dextrose). These are, of course, important foods.

The inner bulk of the corn kernel is rich in gluten proteins, an important base for animal feeds. It is also an ingredient in lacquers and some plastics. While crude corn oil is raw material for soap, refined corn oil has become valuable for food products, particularly salad dressings and margarines, and in cooking. This oil is also used in some medicines, as well as in leather conditioners.

Rice

Cultivated rice, which for centuries has been the major food of oriental nations, is of three principal types: long grain, medium grain, and short grain. Parched wild rice is a table delicacy but is expensive,

usually costing a dollar or more a pound on the consumer market. Wild rice, often called the world's costliest cereal, is marketed commercially from India.

When harvested, rice is covered with a fibrous hull which is not eaten except by livestock. The inner kernel, known as the "caryopsis," consists of two layers of bran, an endosperm which is principally starch, and a germ. The composition of the kernel is approximately 8 percent protein and 75 to 78 percent carbohydrate. The outer bran layer contains some fat, as does the germ. Vitamins are found in the bran layers.

Because of the desire of most consumers for a white and attractive rice cereal, the milling of rice has as its primary purpose the removing of the hull, the bran, and the germ, with a minimum of breakage to the endosperm. A whole, clear, white rice kernel has a particular aesthetic attraction to consumers. In the traditional processes of removing the dark portion of the rice to produce scoured and polished kernels, valuable vitamins and minerals are lost, resulting in serious deficiency diseases for individuals and nations who make polished rice an important constituent of their diet. However, recent technological developments have made possible the marketing of polished white rice which contains many of the important vitamins and minerals formerly lost by polishing. These processes are based on two principles: (a) removal of fewer of the bran layers (undermilling), and (b) diffusion of soluble vitamins and minerals from the outer kernel into the inner kernel before milling. The success of the latter process, accomplished by various treatments, is seen in the average vitamin values for brown rice and polished "diffused" rice. Typical thiamine content (vitamin B_1) of brown rice is 3.50 micrograms per gram, while average thiamine values for converted rice are 3.20 micrograms per gram. Polished white rice which has not had special treatments has a much lower thiamine content of approximately .60 micrograms per gram.

The principal products obtained from domesticated rice are (a) rough rice, which contains the hull and constitutes primarily livestock feed and seed stock, (b) brown rice, con-





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taining the outer bran, (c) head rice, from which all bran has been removed by scouring and polishing, (d) rice screenings and brewer's rice, which are broken particles of scoured rice, and (e) by-products composed of bran, rice polishings, and rice hulls.

Prepared Breakfast Cereals

Prepared breakfast cereals have obtained a position of prominence in the modern American diet primarily because of their convenience in eating. If manufactured from whole grains, they are likely to be nutritionally equivalent to the raw product from which they are made. Because so many prepared cereals are in the form of flakes or shreds, however, their value as foods has some limitations, inasmuch as consumers tend to assume they are eating more than is actually the case. Current manufacturing processes provide many of them with enrichment much as is done with white flour, but it is wise to recognize that a breakfast consisting only of these prepared cereals is inadequate.

Ready-to-serve cereal breakfast foods are of four general types—flaked, shredded, puffed, and granular. They are usually commercially manufactured from doughs or cooked grain kernels, and in many cases minerals and vitamins or sweetening agents are added. They are frequently toasted in the final process.

If eaten with substantial quantities of milk or cream and with caution in the amount of sugar added, prepared breakfast cereals can provide flavorsome, quick-energy adjuncts to a breakfast which also includes protein foods such as eggs, milk, and meat.

The cereals have truly occupied a significant role in the history of nations. The importance of their products to the daily diet is emphasized by their position as one of the "basic seven" food groups which should be eaten by individuals every day. Cereal grains are "seeds" and as such it is impressive to note that they contain the essential ingredients for the perpetration of their kind. The concentration of life-giving elements which they contain manifests the vital contribution they make to human well-being.

Melchizedek Priesthood

(*Continued*) from such projects should go into the quorum fund. (Page 63 of the Melchizedek Priesthood *Handbook*.)

23. *When should the monthly Melchizedek Priesthood reports be submitted to the general priesthood committee?*

The stakes should obtain the quorum reports as soon as possible after the close of the month and the stake report should be submitted to the general priesthood committee before the 15th of the following month.

24. *When separating into departments at the monthly stake priesthood meetings, where will ward clerks and quorum secretaries go?*

Ward clerks should go to the Aaronic Priesthood department with their bishops. In meetings for the training of quorum presidencies the quorum secretaries should attend the department with the quorum presidents in order that they may have a better understanding of the responsibilities of the quorum president and be in a position to give him more assistance. In meetings for the training of committees the quorum secretary will attend the department for all secretaries.

Henry D. Taylor

(*Continued*) welfare work, to which he was assigned as executive on the ward, stake, and region level; and missionary work, which he knows as a beginning proselyting missionary, a secretary, and finally as president of one of the most successful missions in the Church. Other mission presidents may expect expert help from this leader as he visits their missions.

As bishop he has learned many lessons as father of the ward: patience with the foibles of human nature, long-suffering with the weak, tolerance with the unyielding. He has learned understanding as a di-

vinely appointed judge, "to discern all those gifts lest there shall be any among you professing and yet be not of God."

Brother Taylor will be an astute adviser to the people throughout the Church, not only in spiritual fields but also with his general knowledge of business, having directed merchandising establishments, Chamber of Commerce, service clubs, hospital boards, educational institutions.

His Taylor grandparents were hardy, courageous folks from England, with testimonies of the restoration which induced them to brave emigration with all it was to bring in privations and hardships, and even death. These young converts came to Provo to start a furniture business Henry was later to manage. The Dixon grandfather was also a courageous convert who came from South Africa and was an actor in the rugged drama played by the pioneers of that period. Crossing the plains in the Martin Company, he served to resist the on-march of Johnston's Army and filled a mission in his African homeland.

The parents of Elder Taylor were hardy people from large families imbued with spirituality and independence. They trained Henry and his five brothers and two sisters in the old-fashioned thrifty, industrious way of life conducive to leadership. Father Taylor's philosophies were the homely kind which took root in the lives of the children. "It is better to suffer a wrong than to do a wrong." Another: "Make two blades of grass grow where but one was growing." And another: "Be short on words but long on performance."

The new Authority is not too short on words, for he has the uncanny ability to say the right words at the proper time, and his performance is excellent. He was born in the family home in Provo, November 22, 1903, where he has lived all his life except the periods of his missions and when he has been away securing an advanced degree in his chosen occupational field in business.

Knighted in the Field was written on his ordination certificate by his mission president, B. H. Roberts, when Henry became a seventy in the mission field, and now in general conference he was taken from the mission to again be "knighted in the field."

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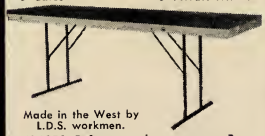
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leadership realize full well that the wife of the leader is responsible, to an unbelievable extent, for the greatness of her spouse. Given an intelligent and basically good man, the proper wife through deserved praise, commendations, encouragement, and suggestions, brings polish, performance, and recognition to her husband. Certainly no exception to the rule is the lovely lady who comes to assist Henry D. Taylor in his new responsibilities in Church service. It was the charming Alta Hansen who captured his heart and walked with him through the years of privilege, opportunity, and accomplishment. The daughter of A. K. and Amelia Heppler Hansen of Richfield, Utah, this able and charming wife is proud of her humble, influential husband. She has served in many important posts in ward and stake organizations as well as in civic and community endeavors, and has been a loyal missionary companion in these past three years in the California Mission. Here she has been a gracious hostess to the Presidency and General Authorities of the Church and many others. Here she has mothered, with affection and wise counsel and encouragement, the many hundreds of missionaries, mostly young men away from home for the first time.

The Taylors have four sons who bring them honor: Henry D., Jr., 27, who, with his wife, Colette, and two little boys lives in Palo Alto, California. He is a graduate of Harvard Business School. There is Anthony H., 23, now filling a mission in New Zealand, and Stephen K., 16, and David A., 12.

The new Assistant has a sense of humor, yet is serious-minded. He is loyal and devoted, uncompromising with revealed truth, and full of faith. He will not flinch under the lash or give way under stress and strain. He is a man of integrity and dependableness, of wisdom and resourcefulness. Most of the qualities of great leadership are blended in delicate balance to give this man poise, dignity, and impressive personableness. His demands of himself are strict and uncompromising, but with others he is tolerant and understanding. His faith in himself never leads to arrogance. But superior performance is the result of his unwavering faith in his Heavenly Father. We salute our new Assistant to the Twelve.

"I Am He that Liveth"

(*Continued*) Many times over the years that followed Joseph and his associates were visited by heavenly messengers who gave instructions as they were needed and restored the keys to the ordinances of the gospel.

The time finally arrived for organizing the Church. This was accomplished on April 6, 1830, by six persons in the Peter Whitmer home in Fayette, New York. From the beginning the forces of evil were arrayed to try to destroy the Church of Jesus Christ, even as it had been destroyed some 1800 years earlier. The persecution of the Latter-day Saints was almost as gruesome as that experienced by the saints in earlier times. Yet, in spite of the prejudice, the violence, the beatings, the murders, the burnings of homes, and the driving of the people across a continent, the Church not only survived, but also prospered almost beyond belief. On numerous occasions the Lord reached forth his hand to protect and guide his people.

Almost a million and a half members of the Church today look upon President David O. McKay as a prophet, seer, and revelator, and ascribe to the ninth Article of Faith, which states: "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God."

Many of the prophets of old were permitted to understand the great events that would occur, even until the end of the world, and knew that Jesus will again come to earth in power and glory, accompanied by the hosts of heaven to reign personally upon the earth for a thousand glorious years.

Christ himself said: "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." And "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he



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cometh in the glory of his Father with the holy angels." To Caiaphas Jesus declared, "I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

Just when this glorious event is to take place no one knows. Concerning it the Lord said, "But of that day and hour knoweth no man, no not the angels of heaven, but my Father only." In one of the many revelations given in this dispensation the Lord said: "For the hour is nigh, and the day soon at hand when the earth is ripe; and all the proud and they that do wickedly shall be as stubble; and I will burn them up, saith the Lord of Hosts that wickedness shall not be upon the earth;

"For the hour is nigh, and that which was spoken by mine apostles must be fulfilled; for as they spoke so shall it come to pass;

"For I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand."

What a glorious day to look forward to—the coming of Christ along with the ancient and modern prophets and apostles and saints, to establish the kingdom of heaven upon the earth! During that thousand years when the Lord shall reign with his people, Satan shall be bound and evil shall be done away with, human beings will live and work with resurrected beings, there will be no sickness, suffering, or death, and all effort will be devoted to work in the temples and bring to fruition all of the righteous purposes of the Lord planned for the earth and its people from the beginning.

After the final resurrection, when all who have lived on the earth will come forth from the grave, each will be judged according to his works.

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall put down all rule and all authority and power.

"For he must reign, till he hath put all enemies under his feet.

"The last enemy that shall be destroyed is death."

"Then shall he be crowned with the crown of his glory, to sit on the throne of his power to reign for ever and ever." The earth shall be

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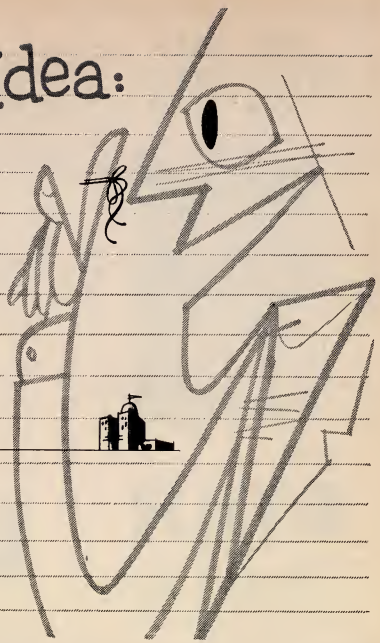
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glorified and celestialized and be his abode and the home of his righteous sons and daughters through the eternities.

And so, as the story of Jesus the Christ, the Son of God, the Creator and Savior of the world, had no beginning, even so it has no end. To John the Beloved, and to all the world he revealed this testimony: "Fear not; I am the first and the last:

"I am he that liveth, and was dead; and behold, I am alive for evermore."

To the Savior's testimony we wish to add our own, as we could add the solemn witness of tens of thousands of sincere and honest Latter-day Saints throughout the world. But let Joseph Smith and Sidney Rigdon speak for all:

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—"

The End

"... not into temptation ..."

Richard L. Evans

THE SPOKEN WORD

In a talk to young men and boys, a well-known athlete[1] recently commented on a compelling question: What would we thank other people for later in life? We wouldn't thank them for tempting us to do wrong. We wouldn't thank them for influencing us to acquire bad habits. We wouldn't thank them for the memory of unclean stories told in our presence. We wouldn't thank them for enticing us to sluff church or to sluff school or to sluff work[1]—but we would be thankful for those who helped us to be at our best. We would be thankful for those who encouraged us to use our time well and not to waste it. We would be thankful for those who counseled us to keep the record clean, to keep physically and morally clean. We would be thankful for those who helped us to have good habits. We would be thankful for those who left us with memories we would be proud of. Surely, in years to come, we would be resentful of those who contributed to the making of sordid or unsightly memories, of those who led us to questionable short cuts and shortsighted decisions, of those who tempted us to evil. Sometimes such temptations may at the moment seem exciting, but sooner or later in yielding to them there comes a time of regret, of an aching inside, with feelings of sorrow and shame. And well might we ask all men to remember the plea in the Lord's prayer, ". . . lead us not into temptation."[2] And well might we remind ourselves to remember not to lead ourselves into temptation—nor to lead anyone else—"but deliver us [all] from evil." The fact is that we are all inescapably responsible for the total effect of our influence on others—for the total effect of our teaching, for the total effect of our tempting and enticing. No man or woman ever tempts anyone else to any evil or any unworthy act or to any inducement away from duty without being accountable for his adverse influence. And in choosing friends, and in allowing friendships to grow we would well remember that no true friend would ever lead us into temptation, or would ever appeal to the weaker side of ourselves, or would ever lead us to make memories that would cause shame or sorrow, or would ever lead us to be anything that was less than being at our best. And in all the long length of life we have great reason to be thankful for those who "lead us not into temptation, but deliver us from evil."[2]

"The Spoken Word" from Temple Square presented over KSL and the Columbia Broadcasting System, April 20, 1958. Copyright 1958.

See page 487 for references.

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FOOTNOTES AND REFERENCES FOR ARTICLES:

Hugh B. Brown of the Council of the Twelve

[1]As quoted by G. L. Robinson, *The Book of Isaiah* (first edition), p. 22, New York, Young Men's Christian Association Press, 1910. See also Gospel Doctrine Sunday School manual, 1944, published by Deseret Sunday School Union.

[2]*The Instructor*, Nov., 1953, p. 335.

The Spoken Word

"With what judgment ye judge . . ."

[1]Isaiah 29:21.
[2]Emerson, *Journals*, vol. ix, p. 497.
[3]John 7:24.
[4]Matthew 7:2.

"To be born—or to rise again . . ."

[1]Blaise Pascal, *Pensees*, XXIV.
[2]Job 19:25.

". . . not into temptation . . ."

[1]Gene Fullmer.
[2]Matthew 6:13.

"I am he that liveth"

Scriptural references are from Luke 24; Acts 1, 2, 5, 6, 7; Amos 8; Matt. 16, 24, 26; Mark 8; D & C 29, 76; I Cor. 15; Rev. 1.

PERHAPS

by Iris W. Schow

The problem that one cannot solve
Is sent that humbleness be won
To ask, instead of, "Lord, please grant,"
"Father, thy will be done."

ATTENTION:

Grace Ingles Frost calls attention to an unintended word in the last stanza of her "An Easter Sonnet," as printed on page 245 of the April Era. The stanza should have read:

"Lo, at the portal of all time, he stands
The pattern of Celestial Majesty!
I do not need to scan his feet and hands
For nail-prints to bear evidence for me,
Nor heed the call of doubt's untaught demands
For other proof of his divinity!"

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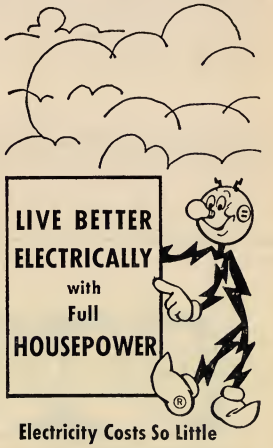
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The Last Word

A committee of five consists of one man who does the work and four others who pat him on the back.

-

Philosophical is what you find yourself having to be about what you don't like that you can't change.

Hard work is an accumulation of easy things you didn't do when you should have.

-

Hard work never killed a man, but it has certainly scared a lot of them.

A problem child was becoming too well acquainted with the principal's office. One day the principal showed her annoyance.

"This makes the fifth time I have punished you this week. What have you to say for yourself?"

"I'm glad it's Friday."

-

A traffic expert said recently that if all the cars in the nation were placed end to end, some bright fellow would pull out and try to pass them.

An Easterner was being driven by a rancher over a blistering and almost barren stretch of West Texas when a large, brightly colored bird scurried across the road in front of them. The visitor asked what it was. "That's a bird of paradise," said the rancher.



"Pretty long way from home, isn't he?" remarked the visitor.



"I can't get over how well you and your wife get along. Don't you ever have any differences of opinion?"

"Oh, yes—very often."

"And yet you get over them so quickly?"

"Ah, that's the secret. I never tell her about them."

"Since I have my new automobile I don't have to walk to the bank with my deposits."

"Drive over now, eh?"

"No, I just don't make any."

-

Mealtime is when the kids sit down to continue eating.

"To what do you attribute your long life?" the reporter asked the centenarian.

"I don't rightly know yet," replied the old-timer, lazily, "I'm still dickering with two breakfast food companies."

-

Character, like a rifle, cannot shoot higher than it is aimed.



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CHILDREN (including future family additions)	Insured for $500 per unit from age 15 days to 6 months; $1,000 per unit from 6 months to age 22	At age 22, each child may have permanent life insurance up to 5 times the amount of original coverage, without evidence of insurability.

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